



MILLENNIAL STAR

# Millennial STAR

AUGUST 1959

VOLUME 121

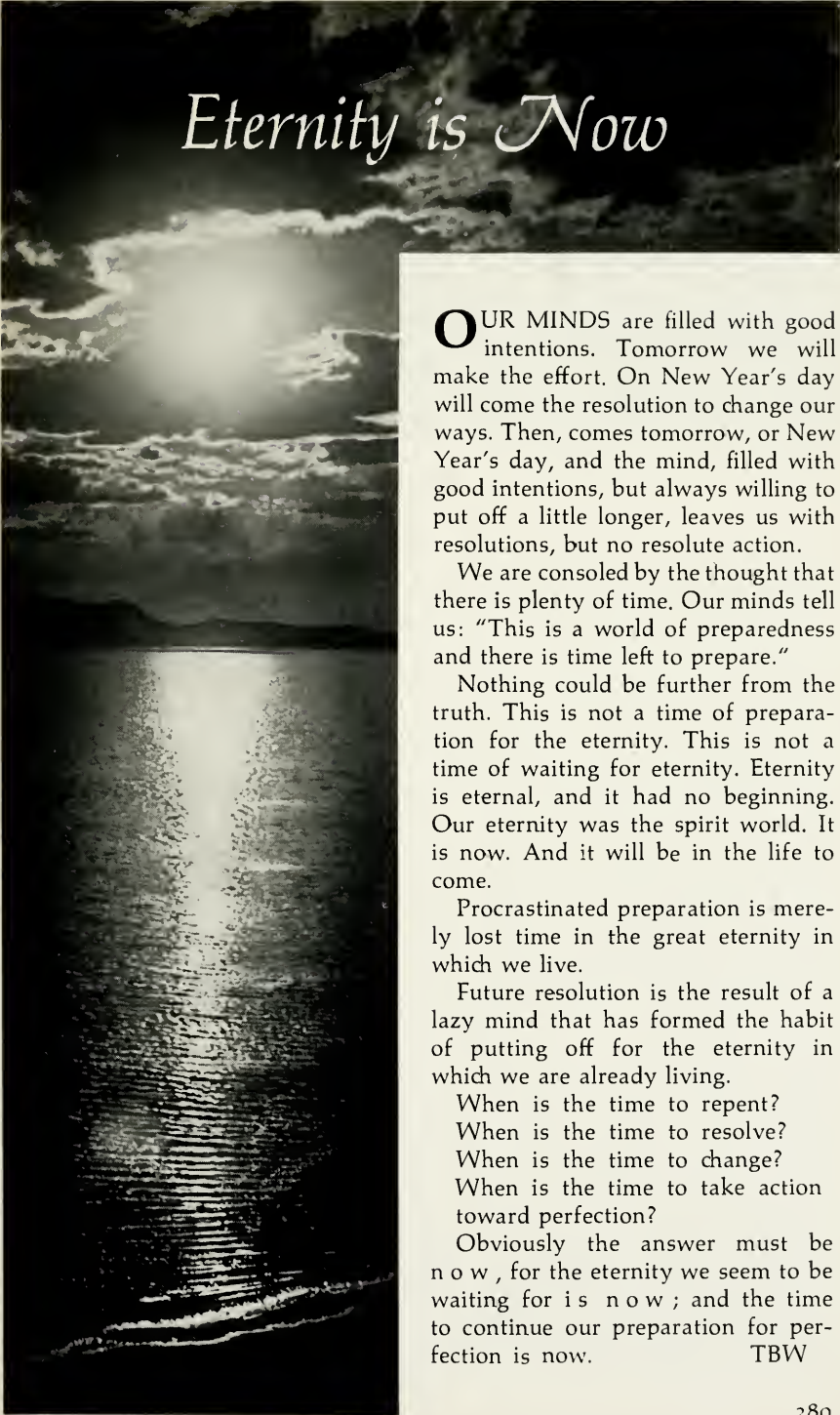
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Cover picture: *The London Temple*

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THE MILLENNIAL STAR is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly. Rates: 10s. per year (£2 foreign), 1s. (25c foreign) per copy. The Star is not responsible for unsolicited manuscripts, but welcomes contributions. Address correspondence to: 50 Princes Gate, Exhibition Road, London S. W. 7, England. Dr. Guenter Zuehlsdorf, Printer, Frankfurt, Germany.



# *Eternity is Now*

**O**UR MINDS are filled with good intentions. Tomorrow we will make the effort. On New Year's day will come the resolution to change our ways. Then, comes tomorrow, or New Year's day, and the mind, filled with good intentions, but always willing to put off a little longer, leaves us with resolutions, but no resolute action.

We are consoled by the thought that there is plenty of time. Our minds tell us: "This is a world of preparedness and there is time left to prepare."

Nothing could be further from the truth. This is not a time of preparation for the eternity. This is not a time of waiting for eternity. Eternity is eternal, and it had no beginning. Our eternity was the spirit world. It is now. And it will be in the life to come.

Procrastinated preparation is merely lost time in the great eternity in which we live.

Future resolution is the result of a lazy mind that has formed the habit of putting off for the eternity in which we are already living.

When is the time to repent?

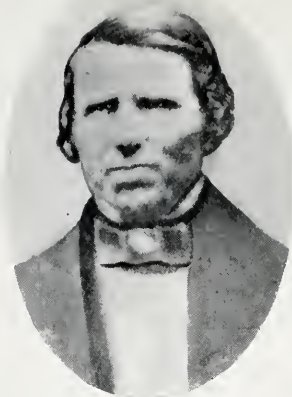
When is the time to resolve?

When is the time to change?

When is the time to take action toward perfection?

Obviously the answer must be *n o w*, for the eternity we seem to be waiting for is *n o w*; and the time to continue our preparation for perfection is now.

TBW



# DAN JONES

## THE LITTLE GIANT IN WALES

BY GLYN JOHN

**I**T IS a remarkable fact that just over a century ago the Mormon Church in Wales was one of the most flourishing in the whole of the Church. South and West Wales were studded with Mormon chapels, and thousands of people of all walks of life were converted to the faith of the Prophet Joseph Smith.

This work, however, was not brought about without great opposition from the inhabitants of towns and cities—doctors, ministers, preachers, workers, combining in a concentrated offensive to hinder and frustrate the great work in that country. The man chosen of God to preach again the pure Gospel in Wales was Captain Dan Jones. Like all the prophets and leaders of the Church he possessed a tremendous energy, and ebullient spirit; and, in eloquence or argument he could match the best and most learned of the day.

Captain Dan Jones had been with the Prophet Joseph Smith in the Carthage jail just prior to his martyrdom and the latter had asked him, "Are you afraid to die?" Captain

Jones replied: "Has that time come yet? Engaged in such a cause I do not think that death would have many terrors." Then Joseph prophesied to his dear Welsh friend: "You will yet see Wales and fulfil the mission appointed you before you die." (Vol. VI, *History of the Church*, page 601.) The prophecy was fulfilled, but let the facts of history testify again to the inspiration of Joseph Smith, and the divine calling of Captain Dan Jones.

A few years after the death of the Prophet, Captain Dan Jones made the journey to Wales and towards the end of the year 1846 his work really began there. He established his headquarters at Merthyr Tydfil—at that time a highly industrialised community deriving its livelihood from coal and the production of iron. A picture of the Mormons in Merthyr and the surrounding districts is obtained from letters which the President of the Church in Wales wrote back to Church leaders in America and to the editor of the *Millennial Star*.

A letter dated July 8, 1847, depicts vividly the reception which he had





The quiet streets in Merthyr Tydfil just prior to the arrival of Dan Jones in 1846

on coming through "a city of about 12,000 inhabitants." Captain Jones had written to the saints to tell them of his imminent arrival. In return they had acquired the use of a hall and had put up placards to publicise the fact. When he arrived about noon, he found "the whole place to be in as great an uproar as Mars Hill of old." No sooner had he arrived than he received an invitation from the Lord Mayor—not to any public reception but to defend himself against a list of charges which included blasphemy, infidelity, and prophesying the end of the world and thereby causing alarm and consternation among the people. Another curious charge was that of selling people into slavery. The petition was signed by clergy, lawyers, deacons and many others. When the time arrived the hall was packed with people, and amongst the seething multitude was the town magistrate who had come to take him off to prison, if and when the need arose. So great was the commotion that only after the twelfth attempt did Dan Jones succeed in making himself heard

in his own defence. From then on until well after midnight he remained to defend himself and Mormonism against every kind of scurrility.

From the premise that the Church of God must be complete in all respects and restored, he argued with an irresistible and irrefutable logic—to the convincing of many—that the Church of Jesus Christ of Latter-day Saints was that Church, as it had been restored through a Prophet of God. The outcome was first an admission from the mayor that "they all got up with their shirts wrong side out, and that Captain Dan Jones has proven Mormonism to be the 'Established Church'."

The next morning greater shocks were in store for all. At ten o'clock that morning, which was Sunday, he made it known that he would defend the Mormon faith in the public square. Long before the time he was due to appear, a huge audience had gathered. For several hours Dan Jones spoke about the bitter persecution of the saints in their own land because of their religion; and before the end,



Town halls and public squares, like these in Monmouth, not far from Merthyr, would often be crowded with people listening to the Gospel preached by Dan Jones

"there was hardly a dry face in the vast assembly, even the sergeant of police who had presented the petition and the big mobs who had signed it, wept like babes." The upshot was a wave of public sympathy with the Mormons, and loud cries of shame on the antagonistic preachers and civic leaders.

What kind of reception did Dan Jones receive in Merthyr? As might be expected he met with pressure everywhere he turned, and often times even violence. Merthyr, he writes, is "like a boiling pot," bubbling over with priestly rage and sectarian indignation. The priests of the different religions were holding committees purposely devising plans to oppose the saints. One such plan was to bribe thirty hooligans and fanatics to interrupt and harass the officers of the Church when preaching. "This they do faithfully, by crying out in their faces while preaching, 'You are a liar.' Some of their preachers are burning with such zeal for their holy goddess and her family that they cannot keep out of the fuss. But our brave boys are dauntless as lions, preaching out in the streets, squares, and houses, every evening nearly, for all; by this

means crowds come to hear that otherwise would not."

His presence had created great excitement and expectancy. So bitter were the feelings he had aroused that it was never safe for him to walk the streets alone. In a letter dated September 29, 1847, he describes how the streets were nightly filled with bands of hooligans who "keep up a continual roar of 'Great is the venerable goddess of Dowlais and banish the Mormon heretics'." He goes on, "You need not be surprised should you hear of Carthage tragedies in Wales ere long. The whole towns and works hereabouts, containing over 60,000 people, are actually drunken with infatuation and rage for or against Mormonism. This is all the topic, and reverends out of the pulpits have actually declared that we should be treated as Joe Smith was . . . in fact black deeds of horror are rife and too numerous and disgusting to mention." Yet, although the opposition never at any time achieved the proportions that the captain suggested, there was never an end to rowdiness, and vandalic assaults on saints and Church property. On two Sundays, for instance, the hall which the saints had acquired was

surrounded by hundreds of people in broad daylight cursing, swearing and gnashing their teeth, and threatening everything—besides throwing stones through the windows.

In spite of hindrances and antagonism the Church grew rapidly, Merthyr and the region round about proving to be a most fruitful field for the labourers. Time and time again in the President's letters we read of large numbers being converted to the restored faith. In a period of five months between July, 1846, and January, 1847, no less than 341 people were baptised, while the number of saints in Merthyr stood at over seven hundred. In September of the same year he writes to Elder Orson Spencer that he had baptised 150 saints "in a short time," while in November in another letter to Elder Spencer he writes, "We increase the more opposed. All the religious editions publish that Mormonism had a home stroke in Downlais, — that they are all going to wreck, and that two of their principal leaders left them after those lectures, and others with them. Whereas the reverse is actually the case. Not one has been cut off there since, and furthermore, we have better hearing than ever; and hardly a week has passed since without baptising more or less. In this branch it is going on gloriously; we hold church meetings twice a week, and it is almost a phenomenon if some are not confirmed every meeting! Last meeting only ten, and even more some weeks that are past. In another branch fourteen were baptised in a week, another less; but from all parts of the principality, I hear of baptisms almost daily."

At about this time, too, we can sense a changing attitude amongst the people towards the saints and the Mormon leaders. Educated people had had time to reflect on the truths and

principles which the Welsh President had taught on his extensive journeyings and in his numerous lectures and published articles. Whilst the mass hysteria of the early days had worn itself out and a few ordinary people were thinking intelligently instead of rushing heedlessly into irrational condemnation. Of this change in mood to great exultation he was able to write, "I came here to fight for the spiritual freedom of my brethren and I thank heaven and the God of this warfare that he is knocking off the shackles by hundreds." There must also be much justification for his claim that the Gospel "never progressed so rapidly here as it has of late, and Merthyr must surely be the mother branch of Britain with a total membership of 700."

Spiritual gifts were enjoyed in profusion by the saints in Wales. When Elder Taylor visited them on the occasion of the Welsh District Conference in July of 1846, the gift of tongues was enjoyed as Captain Jones writes:

*"Brother Taylor taught them many glorious principles, unfolded the beauties of future ages, the hope of the saints, as though he was well acquainted with the eternal councils, since the sons of God shouted for joy; and although the majority did not understand the English language, or Brother Taylor the Welsh, yet it vibrated their nerves like electricity, by the spirit, I suppose, until they were lightly edified."* (MILLENNIAL STAR, VIII:40.)

On another occasion, in a letter to President Orson Spencer July 22, 1847, he tells the story of a remarkable conversion realised by dint of the gift of tongues. One day a Hindu beggar called at his door seeking alms. Seeing him, Captain Jones felt a great compassion and instantly took him inside. Having travelled in India as a



youth he was not unacquainted with the visitor's language. By mixing Hindoostnee with a little broken English he was able to preach the gospel to him, and amazingly the stranger believed as fast as he could understand. On the next Sunday he took him to the church meeting and requested the saints to pray that the greatest of all spiritual gifts would cause him to be instructed in a language which he understood and thereby be a testimony to him. At the end of the meeting he said that he had heard the great things of God taught him at that meeting in eight different oriental languages which he partly understood. To sustain the truth of his claim he was questioned on the content of the evening's sermon and answered some of the questions verbatim as they had come from the speaker's mouth.

On Monday Captain Jones felt an urgent desire to teach him the principles of the Gospel. He sought out some others and together they covenanted in prayer "to seek his conversion in the Lord's way further, and for the space of four hours the brethren, through the gifts of the spirit, taught him the gospel so plain and so forc-

bly, that before he left the room he requested to be baptised."

The administration of the gospel in Wales was not without miraculous happenings, for President Jones and the saints lived close to the Lord, and placed all their trust and reliance in Him. On the evening of September 22, 1848, one such event occurred, and was recorded in the local paper, *The Mervin*, and quoted in the *Star*.

*"During the night of Friday week, between the hours of eleven and twelve, a very extraordinary occurrence took place in Newport. A young man named Reuben Brinkworth was in 1840, at Bermuda, on board the Terror, Commodore Franklin, in the Arctic expedition, when, in the midst of a storm of thunder and lightning, he was suddenly deprived of both hearing and speech; and in this deplorable condition returned to Stroud, in England, of which place he was a native. He has since been residing with Mr. Naish, basket maker, Market-street, Newport, who with several other persons, is attached to the community of people known as 'Mormons'. Persons of this denomination have been able to communicate their doctrines to Brinkworth, by means of writing, signs, and the finger alphabet. His sad condition,*

(Continued on page 326)

Market Street, Newport in the early 1800's







# GENEALOGY

## a special star feature

The above woodcut design, typical of the mediaeval period, depicts a monastic scribe who is responsible for the records we now have from the dark ages. This was drawn by Wally Chiles to illustrate Part I, of this feature, on the history of genealogy.

# THE HISTORY OF GENEALOGY

BY WILFRID CLARK

of the Mission Genealogy Board

**M**ANY, on entering the Church, come into contact with the word *genealogy*, and not knowing the meaning of the word, are often frightened. The word *genealogy* is from the Greek *vevos* meaning *race* and *logos* meaning a *discourse*, together we get the history of the descent of families.

There are many records in existence from which we can trace our pedigrees and family history. The commonest of all is the Parish register. The registering of people is not something that has come about in the last few hundred years, it was a custom among the Jews, Greeks, Romans and even before then — as we in the Church well know. In the Scriptures we read,

*"And a Book of Remembrance was kept, in which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration . . . Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy*

*was kept of the children of God. And this was the book of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him." (Moses 6:5,8.)*

Public registering of births and deaths was a familiar feature of the ancient civilizations. In the scriptures we have the genealogies of Adam to Noah, and from Noah to the twelve Patriarchs.

*"And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls. As the Lord commanded Moses, so he numbered them in the wilderness of Sinai." (Numbers 1:18—19.)*

We are able to see from this scripture that record keeping was of great importance in Israel.

After the capture of the Jews in Babylon, Nehemiah obtained permis-

TITILVCRETILCARIDERERM  
 LIBER QVINTVS INCIPIT  
 Plus hominibus profuisse qui sapientiam in  
 venit q̄ ceterum Liberum herusalem:



VIS POTISĒ  
 DIGNVM PA  
 LLENTI PEC  
 TOE CARMĒ

C onditur pretium maiestatisque reperit  
 2 usque ualeat uerbis nō qui fingere Laudes  
 P ro meritis cuius possit: qui talia nobis  
 P ictore parua suo qualesq; premia liquit  
 N emo ut opinor: erit mortali corpore creatus  
 N am sicut ipsa petit maiestas cognita reu-  
 D icendum: e deus ille fuit, deus inclite Memi.

The work of the early scribes has often been the key to genealogical history. The above hand-lettered manuscript is housed in the British Museum.

sion from Artaxerxes to go to Jerusalem and rebuild the city of the sepulchres of his fathers. Having completed the task he found a register which they considered of great importance.

*"And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which come up at the first, and found written therein." (Nehemiah 1:5.)*

Some of those that searched could not find their pedigrees and were therefore put from the priesthood as being polluted.

Flavius Josephus in his discourse against Apion writes:

*"For our fathers did not only appoint the best of these priests and those that attended upon the divine worship for that design from the beginning but made provision that the stock of the priests should continue unmixed and pure; for he who is partaker of the priesthood must propagate of a wife of the same nation without having any regard to money or any other dignities, but he is to make a scrutiny and take his wife's*

*genealogy from the ancient tables and procure many witnesses to it; and, this is practised not only in Judea but where-soever any body of men of our nation do live and there an exact catalogue of our Priest's marriages is kept." (Book 1:5:7.)*

Augustus Caesar ordered a general register to be kept embracing the whole of the Empire about the time of our Lord's birth, and throughout the centuries, since that time, records have been kept.

Before the Parish registers came into existence we have Monastic Records which are reputed to be some of the oldest records in Great Britain. Monastic records may be divided into the following: Chartulary, Leiger Books, Registers, Obituaries, Necrologies, Calendars, and Chronicles.

Many of the Monastic Records were destroyed at the time of the Reformation; and, at the dissolution of the Monasteries in 1535, the Parish Register came into its own. Thomas Cromwell, who was known as the Hammer of the Monks, issued in 1538, a mandate for the keeping of registers of baptisms, marriages and burials.

In the reign of Elizabeth we read: "I shall keepe the register booke according to the Queene's Majesties injunction." These registers were first written in Latin, which was the language of the Church as well as scholars. This practise was discontinued before the accession of Charles I in 1625.

During the Civil War the ejection of many of the clergy from their benefices brought about a great irregularity in the keeping of registers. Some of the clergy stopped making them altogether. In 1644 this matter was brought up in the House of Commons, and in the same year it was ordained that a register should be kept by the Minister of the Church, and that all the names of the children christened

and their parents' names at the time of birth should be set down.

Why do Latter-day Saints seek out their dead? Is this something that has arisen since 1830 or was it practised in the early Pristine Church? In the Epistle of Peter we read that Christ also went and preached unto the spirits in prison. We also have the words of the early fathers who knew and understood the importance of the application of the gospel principle to those who had passed away.

Justin Martyr in A. D. 126—200 tells how the Lord descended into the world of spirits to preach to them. Clement of Alexandries in A. D. 155—220 wrote: "Our Lord preached to the dead and the apostles must have done the same when they died." Origen wrote in A. D. 186—253 asserting that the soul of our Lord held converse with other souls that he might convert those capable of instruction. And in A. D. 160—222 Tertullian held that the Saviour had broken the bands of death and set up his standard in the world of spirits.

Although the early fathers taught this doctrine it did not appear as an article in the very early creeds; it first appeared in the Eastern creed, and about 360 A. D. in the Aquileian creed from which it was transferred to the Apostles' creed. Irenaeus' proof of Christ preaching to the spirits is taken from an Old Testament passage. "The Lord God, the Holy One of Israel, hath remembered His dead which lay in the earth of the grave and He descended to them that He might proclaim to them His Salvation." This passage has also been cited by Justin Martyr in his discourse with Trypho, who, attributing it to Jeremiah, accuses the Jews of having cut it out of their copy.

There is great evidence that God inspired both religious leaders and

political leaders of the past to have records and pedigrees kept. It was no doubt a result from the uncorrupted doctrine of salvation for the dead that lead the early people to keep their records. However, when the doctrine had been changed by man, that desire to keep records remained for no known reason to the people . . . Can we doubt the influence of the Lord?

*Fear not, O land; be glad and rejoice: for the Lord will do great things. (Joel 2:21.)*

Paul teaches baptism for the dead in his tract on the resurrection.

*Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? (1 Corinthians 15:29.)*

Many people have tried to work round this passage of scripture and misinterpret its meaning, but it stands as it is written. When the Church departed from the teaching of the gospel and the apostacy crept in, this beautiful teaching also fell. In this, the dispensation of the fullness of time, the restitution of all things as was spoken by Peter in the Acts of the Apostles, has come to pass and in this restitution has come back the doctrine of Baptism for the Dead.

This doctrine was first spoken of in public in August, 1840, at the funeral of a Colonel Brunsen, and since then this work has gathered momentum. On Sunday 3rd, October, 1841, the Prophet Joseph said, "The doctrine presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead being baptised by proxy, their names recorded in heaven and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those saints who neglect it on behalf of their deceased relatives, do so at the peril of their own salvation."



Joseph Fielding Smith, president of the Council of the Twelve Apostles, has written this article especially for this month's *Star* feature on genealogy

GENEALOGY

PART II



## Salvation for the Dead

ONE OF the most glorious principles of the Gospel is salvation for the dead who died at a time and place where they had no opportunity to learn of the gospel. The *Bible* teaches us that our Eternal Father is just and merciful to his children. When the Saviour was on the earth he wept over the inhabitants of Jerusalem and said:

*"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee. How often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not."*

With feelings so tender even towards his enemies, would he not be equally solicitous for the multitudes who came into this world and departed from it without ever learning that Jesus is their Redeemer? Would he present a plan that would exclude them from his justice and mercy? Would he consign them to an endless duration in a place of torment simply because they had been so unfortunate as to have lived at a time and place where his name and mercy never

came? Yet, as dreadful as is this thought, it is quite generally believed throughout the Christian world. This nearly universal thought is clearly expressed in Dante's *Inferno*. The story is that Virgil, the ancient Roman poet, is Dante's guide through the various realms of the inferno. In the realm of Limbo, Dante writes:

*Here, as mine ear could note, no plaint  
was heard  
Except the sighs, that made the eternal  
air  
Tremble, not caused by tortures, but  
from grief  
Felt by those multitudes, many and vast,  
Of men, women, and infants. Then to me  
The gentle guide: 'Inquirest thou not  
what spirits  
Are these which thou beholdest? Ere  
thou pass  
Farther, I would thou know, that these  
of sin  
Were blameless; and if aught they  
merited,  
It profits not, since baptism was not  
theirs,  
The portal to thy faith. If they before  
The Gospel lived, they served not God  
aright;*

*And among such am I. For these defects,  
And for no other evil, we are lost;  
Only so far afflicted, that we live  
Desiring without hope."*

Then the guide takes Dante to the suffering souls in hell and there they are described in the midst of the most terrible torture. While in many respects, modern teachings have modified this dreadful scene, yet the doctrine prevails that all who have not confessed the Lord are forever lost and barred from the mercies of our merciful Redeemer. The doctrine that even little innocent children can never behold the countenance of our Redeemer is still taught.

Was it not time for the opening of the heavens and the restoration of the correct plan of salvation? — a salvation that reaches beyond the grave and will eventually come to all of those who died, from the beginning down to the end of time, who were so unfortunate as to have lived when and where the name of Christ did not reach, and where the simple saving principles of the Gospel were not. Surely our Heavenly Father loves his children and desires to save and exalt all who are willing to abide in his gospel, whether they are living or whether they are dead. All things must, however, be done in order. There must be absolute obedience to his plan, but his mercy does reach out after every soul who is willing to abide in the light, whether he is living or whether he is dead.

It was for this purpose that Elijah came and restored the sealing power and turned the hearts of the fathers to their children and the hearts of the children to their fathers, making it possible for us, the children, to become saviours to our dead who died without a knowledge of the gospel. Speaking of the prevailing notion in the world the Prophet Joseph Smith has written:

*"The situation of the Christian nations after death is a subject that has called forth all the wisdom and talent of the philosophers and the divines; and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death; and that he is made either eternally happy, or eternally miserable — that if a man dies without a knowledge of God, he must be eternally damned, without any mitigation of his punishment, alleviation of his pain or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ; for our Saviour says that all manner of sin, and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in THIS WORLD, nor in the WORLD TO COME; evidently showing that there are sins which may be forgiven in the WORLD TO COME; although the sin of blasphemy cannot be forgiven . . ." (Times and Seasons, Vol. 3:759—761.)*

Since the coming of Elijah the work of genealogical research has taken hold of the people in lands all over the earth. The children are turning to their fathers and seeking out their genealogical records preparatory to having the necessary work done for them in the temple by which the dead, who died without a knowledge of the Gospel, are able to receive the blessings of salvation through the ordinances vicariously performed. Moreover it is the duty of the children to see that the records are gathered and compiled preparatory to the performance of the ordinances vicariously for the worthy dead.

The prophet has left us with no doubt as to the importance of this work.

*"The Greatest responsibility in this world that God has laid upon us, is to seek after our dead." (Teachings of the Prophet Joseph Smith, p. 356.)*

# GATHERING OF THE RECORDS

BY JAMES R. CUNNINGHAM\*



*"This is the day in which the Lord expects his Church at least to inaugurate the great work of turning 'the heart of the fathers to the children, and the heart of the children to their fathers.'"*

*President David O. McKay*

**A**LL TRUE Latter-day Saints are aware of the divine principle of the gathering of Israel, yet how many have given thought to the necessity of the Gathering of the Records of Israel?

The glorious work of the Restored Gospel with its saving influence, gathers men and women into the true Church of God on earth. In like fashion, those who have long since departed this life must be allowed the same privileges and blessings as you and I.

The true knowledge of how this can be done has been made available to us through heavenly messengers. The principle of Baptism for the Dead is again upon the earth, the temples in

which these ordinances can be performed have been erected, the saints have the desire to perform this labour of love; yet, just as important a part of the plan is the Gathering of the Records.

These records are needed as evidence that an individual has lived upon this earth and to identify the individual in the world of spirits to which all men go after this earth life terminates. Therefore we are able to see the two great phases of the Master's plan for the redemption of all mankind develop side by side: the preaching of the Gospel to the living, and the gathering of the records that the dead may share in the Gospel blessings.

\* Supervisor of Church microfilming in Great Britain.

How fares the Gathering of the Records? Through modern methods of microfilming, photographs of the precious records are being gathered into the Archives of the Church in a truly remarkable manner. This list of microfilming accomplished gives an idea of the magnitude of the work.

When did the Gathering of the Records begin? — probably, when men began to record their thoughts and ideas, their history and the details about themselves. We may ask, why should men do this? The answer could be to preserve their identity for those who should follow, for glory, for example or warning, for self expression. Strangely enough, the art of printing did not play such a large part

in the gathering of the records as one would assume: the principle sources of reference to genealogical information are still in script or handwriting.

Another peculiar thing is that the preservation of personal facts about people has been as a secondary objective in many cases. For instance, governmental ecclesiastical bodies desired to keep track of individuals for various purposes, so they recorded the details of identification. Of such records are Tithe Applotment Books of Ireland — the whole country is divided into small areas giving the acreage and the details of the owner, so the owner may be identified so as to be compelled to pay his Tithe to the Ruling Church.

MICROFILMS OF THE GENEALOGICAL SOCIETY  
AS OF APRIL 1, 1959

FOREIGN:

1. SWEDEN:	46,722	rolls 100 feet	46,722,000	pages
2. GREAT BRITAIN: (Eng., Ire., Scot., Wales, Isle of Man)	23,349	"	23,349,000	"
3. DENMARK:	18,527	"	18,527,000	"
4. THE NETHERLANDS:	16,288	"	16,288,000	"
5. MEXICO:	13,433	"	13,433,000	"
6. FINLAND:	13,318	"	13,318,000	"
7. GERMANY:	10,944	"	10,944,000	"
8. NORWAY:	3,665	"	3,665,000	"
9. CANADA:	3,449	"	3,449,000	"
10. BELGIUM:	1,921	"	1,921,000	"
11. SWITZERLAND:	897	"	897,000	"
12. ICELAND:	763	"	763,000	"
13. FRANCE:	109	"	109,000	"
14. ITALY:	72	"	72,000	"
15. NEW ZEALAND:	25	"	25,000	"
16. MISC. FOREIGN COUNTRIES:	560	"	560,000	"
TOTAL				
FOREIGN MICROFILMS:	154,075	"	154,075,000	"
TOTAL				
AMERICAN MICROFILMS:	45,841	"	45,841,000	"
TOTAL				
TOTAL NUMBER OF PAGES ON MICROFILM:			297,864,300.	



Births, marriages, deaths and census records were taken to collect facts as to numbers of population to be used by the Government for various reasons. Quarter Sessions are useful, but were compiled to preserve the records of disturbers of the peace. Wills and administrations are legal documents compiled to ensure the distribution of land and personal effects.

The Parish Registers of Baptisms, Marriages and Burials were not instituted from a feeling of love of the individual, but by an instruction from Parliament. If it had been left to the individual or family alone, very few records would be in our possession, but through inspiration, no doubt, governing bodies required the keeping of records dealing with human beings.

Now as to the gathering of these records, this seems to be taking place in two parts. First, the collection into city or town libraries and county archives. Ordinary libraries were the repositories of the records until these last few years. Then records began to be collected by country archives with an archivist and staff to arrange and organise them. The archivist is usually very interested in the ancient manuscripts of his locality — these contain the very details we require.

So over England and Wales, we have over forty country archives whose sole business it is to collect records and make them available to the public. But, nevertheless, this is only "gathering of the records into many groups" not into one central place. About the year 1936 came the development of microphotography or the photographing of records onto very small surfaces of films. This is both fast and cheap; in fact, it is the only way up to this time in which records can be reproduced in large quantities.

During 1936, the Church began to microfilm records and store the films in a central place — the final stage of the "gathering of the records." Since 1941, when microfilming began in the British Isles, we have filmed records in over 100 libraries and archives, including vast collections in the National Libraries of Ireland, Wales and the British Museum, and the Universities, such as Oxford, Cambridge, Trinity College and Dublin. In castles and cottages, from Inverary Castle, the magnificent home of the Duke of Argyll, to the equally valuable collection in the humble home of Brother B. W. T. Norman. Quietly, without publicity, the records are being photographed.

Microfilming is being done inside the Lincoln Castle where many valuable records are stored





The Public Record Office in Belfast, Ireland, houses a vast array of genealogical records. Microfilming the records here and in Dublin will take at least five years

This week marked the completion of the filming of all of the wills of England and Wales. It has taken eight years to complete this vast collection of 20,000,000 pages ranging from the year 1310 to 1959. The 1851 Census Returns for England, Ireland, Scotland and Wales were also concluded this week. This piece of work catches the imagination of the spiritually minded.

Here is a record of 1,200,000 pages, which gives a complete cross-section of the population of 1851 in the British Isles. Every family, with full names, places of birth, ages and relationships, is here.

The Earls in their stately homes with many servants, the coal miners, the fishermen, the vagrants on the roads, prime ministers, publicans, criminals in the gaols, the hospital inmates, the homes for mentally sick, all are included. The ancestors of everyone of us who hails from the British Isles are recorded.

In Scotland work has commenced on the vital records of births, marriages and deaths, and more recently new hope for those who once lived in Ireland! Listing of records in the Public Record Offices in Dublin and Belfast gives us five years of work in these places. Next month will see the opening up of a new country, Ulster or Northern Ireland to the "Gather-

ing of the Records." Wherever the Gospel is preached to the living there must follow the operator with his unit to gather the records of the dead.

My personal testimony, after almost twenty years in this Genealogical work, is that the Lord is mindful of the second part of His work—"Gathering of the Records" for the redemption of the dead. That he has instituted *today* as the time for this task to be performed is evident.

I can shut my eyes and visualize the whole country with its villages, cities, churchyards, rivers and mountains spread out as a map. I can hear in my ears the sharp cockney accents, the burr of the Scott, the lilting Welsh cadence, the Irish joy, the Lancashire, the Yorkshire, the Cornish and the Manx — all the voices of these noble people who are distinguished as "British." It was never intended that the owners of these voices should die and fade into oblivion — no, the record remains and is being preserved for their further salvation.

The work of "Gathering of the Records" will grow and flourish until it will be considered a "marvellous work and a wonder," and it shall induce many great and noble ones to give respect and honour to Him, whose name we bear and whose servants we are.

# The Brenner Collection

PART IV of this genealogy feature has been written for the *Star* by the Superintendent of the Genealogical Society for the entire Church

BY L. GARRETT MYERS

**T**HE WORLD'S largest collection of genealogical records has been assembled by the Church in Salt Lake City. More than a million volumes of parish registers, census schedules, probate documents, court and land records, tax lists, military levying rolls, emigration lists and comparable documents of genealogical worth have been copied on microfilm.

The influx of records of this type aggregate between 150,000 and 250,000 pages per day. At the present time the Church has over fifty micro-filming projects under way in Europe alone.

In addition to these microfilm accessions, there are millions of family

group forms and pedigree charts on file in the Church Records Archives, with twenty million index cards in an adjoining bureau. These records do not include the more than 60,000 volumes of family genealogies and related publications, which are on the shelves in the Library of the Genealogical Society.

While the greatest impetus is being given to the securing of inaccessible genealogical materials thru the medium of micro-photography, huge collections in other forms are being purchased outright for transfer to the Church Records Repository in Salt Lake City.

Mr. Brenner looks over a small part of the records in his home at Ansbach, Germany. At one time he had over 40 specialists compiling genealogical data. Now these family pedigrees will receive a much broader and significant use.





Not long ago the Society secured its largest single purchase of private genealogical records ever made in the organisation's history. The story of this acquisition is most interesting.

While in Europe on business for the Genealogical Society, L. Garrett Myers, Superintendent, and Elder Kenneth B. Dyer, who was just then completing his service as President of the West German Mission, were briefly in Ansbach, a medium-sized city in Bavaria, in which Elder Myers' third-great-grandfather had been born.

After searching some of the parish registers without success, for the entry of the ancestor's birth, Elder Myers and President Dyer were directed to the home of Mr. Tobias Brenner, a well known genealogist who lived in the town. A visit to Mr. Brenner disclosed the fact that he had assembled an enormous collection of records from that area (Mittelfranken – Middle Franconia), over a period of 47 years. He was assisted for part of the time in this undertaking by a staff

of upwards of fifty experts. During these years they had assembled data relating to approximately seven million individuals, or more than a million families.

The entries consisted of transcripts from parish books of both Protestant and Catholic Faiths as well as records from Jewish Congregations. Data relating to Probate records and vital statistics from Civil Registration Districts were copied and practically every source of genealogical value had been examined and all information extracted which would be helpful in building family pedigrees.

Mr. Brenner was an elderly man and because of his age was not able to continue genealogical pursuits, nor was he in a position to answer the numerous inquiries which he received almost daily from all parts of Germany for copies of entries from his collection.

As he could not keep up with the public demands for family information, he took counsel of his son, a local banker, to determine what should be done with the collection. The son suggested to his father that the records be burned, saying, "You would then be rid of the entire problem." The old gentleman expressed himself as being more inclined to jump into the flames himself than to destroy this vast array of records which he had so painstakingly acquired and which had taken so many thousands of hours to compile. He was asked if he would sell his collection. He quickly consented and stated his own price for the records which was less than the cost of shipping them to Salt Lake City.



Part of the multi-million card file before shipment to Salt Lake City



The clearing of the records for shipment to America thru proper officials in Germany and the packing of this vast array of documents, which required the use of some eighty-seven container boxes, each larger than a trunk, is a story in itself.

These fine and valuable genealogical source materials are now being catalogued in Salt Lake City under the direction of a well-known German Scientist, but it will require approximately three years before the records are available for public scrutiny.

It is next to impossible to place a monetary value upon a collection of this kind. If one were obliged to repeat the process of extracting the data from the sources mentioned and to compile this information into family order, the cost would exceed a million pounds.

Mr. Brenner was exceptionally pleased to know that his collection would be placed in the largest Library of its kind in the world and that the information which he had so carefully gathered over the years would now receive the greatest possible use by a grateful public.

He was not so much interested in the commercial aspect of the trans-

action, as records such as these are not easily disposed of to Libraries or Archives for any startling sums of money. Mr. Brenner was eager to have his collection properly catalogued and made available to individuals who were interested in tracing their German antecedents.

From the point of view of the Latter-day Saints who understand and appreciate the saving ordinances which are performed in the temples in behalf of deceased kinfolk, the possibility of this huge reservoir of research data, for families of German origin is almost overwhelming.

If it were possible for some of our people of German extraction to trace their records thru kinship ties with all of the names in this collection, and, then, if the requisite ordinances were performed by proxy for these deceased relatives in the temple at Bern, Switzerland, for instance, it would require a period of several generations before all of the work would have been completed for every soul whose names might be found in this collection; provided, of course, that the present rate of administering the ordinances were to continue in the temple for this whole period of time.

The records were received safely, but three years' time will be required to put them in condition for use



# MISSION

## GENEALOGICAL WORK

BY VICTOR L. PALMER  
Mission Genealogy Board Chairman

ONE OF the great signs of the New Era in the British Mission has been the increased interest in all work relating to the temple. The response by members in doing their genealogy work has been truly remarkable. In the last series of conferences, and more recently in the reports of genealogical activities in the branches and districts, there is evidence of the great influence of the spirit of Elijah filling the hearts of the saints in this mission. In addition to this, there have been the scores of little ways in which the Lord has made it possible for old records to become available and new genealogical information to be found.

One of the purposes of the Mission Genealogy Board is to co-ordinate all the work done in the mission in regards to the finding and compiling of family pedigrees. The work has been progressing marvellously well, and in

the first three months of 1959 there were 55 branches in the British Mission — with four districts not reporting — actively engaged in some phase of genealogical work.

One of the methods which has been encouraged for the accomplishing of this work is home teaching visits by the branch genealogical committees. In the years 1957 and 1958 the number of home teaching visits, for the sole purpose of doing genealogy, increased from 292 to 608. In the first quarter of 1959 there have been 189.

Compiling family group sheets, which are used in the temple ordinance work, is perhaps the most important, and almost certainly the most interesting, aspect of this work. There is every indication that more and more saints are awakening to their responsibility to this vital work; and, this quickening process of the last days

### Family group sheets completed (mission-wide)

Year	Number of members submitting sheets	Numbers of family group sheets submitted
1954	59	235
1955	62	995
1956	76	2,155
1957	100	1,452
1958	401	2,880
1959*	236	1,604

\* 1959 figures are for the first six months only

### Family group sheets completed (district-wide)

District	1958	1959*
Birmingham	26	43
Bristol	42	20
Hull	92	28
Irish	18	16
Leeds	227	63
Liverpool	35	26
Manchester	67	61
Newcastle	25	27

MISSION GENEALOGY BOARD: Back row: Victor L. Palmer, Wilfrid Clark, Selvoy J. Boyer. Front row: Barbara Whitaker, Olive Lillie Adkin, Margaret Bury.



has brought more activity to provide the information for the carrying out of the wonderful labour of love in the temples of our Father in heaven.

Many branches have engaged in gathering monumental inscriptions from local church-yards, and this information is of great value for cross-referencing and for new information. This has proven to be a very exciting activity for branch outings, and it often has the effect of stimulating further genealogical research by the members of the branches. The inscriptions from the monuments were previously sent to Salt Lake City for filing and copying, but now the Church Microfilm Department in Great Britain makes the copies, retaining the original for their files, while sending the microfilm copy to the Genealogical Library.

The number of parish and ceme-

tary monumental inscriptions have increased from 31 in 1957 to 78 in 1958, and for the first six months of 1959 there have been over 39 parish church-yards visited, with the monumental inscriptions recorded and sent in to be microfilmed. There are presently 410 completed lists on microfilms of inscriptions from all over the country in the possession of the Church Genealogical Department of the British Mission.

To be actively engaged in genealogical research and in temple work can bring about some of the richest blessings of this life. There are great experiences awaiting all who embark on this adventure in the past for the purpose of sharing the Gospel with all people, both living and dead; and, the joys of helping to bring to pass this phase of God's great plan of salvation are innumerable.

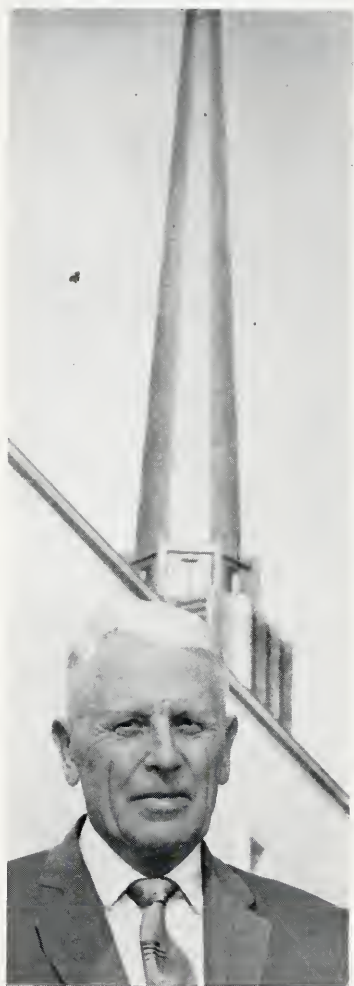
#### Family group sheets completed (district-wide)

District	1958	1959*
North London	98	19
Norwich	69	3
Nottingham	155	42
Scottish	64	58
Sheffield	13	28
South London	175	70
Welsh	19	14
<b>Total</b>	<b>1,105</b>	<b>518</b>

#### Individuals submitting family group sheets

Name	Number of family group sheet submitted	
	1958	1959*
John Bradbury	—	454
Barbara Whitaker	1,040	202
Hilda Firth	259	139
Anthony Blake	—	127
Gus Dyer	200	95
Annie Illingworth	—	69
Joseph Ditty	276	—

# Our London Temple



## SPECIAL GENEALOGY FEATURE

**M**AY I humbly express my thanks for being able to assist in the work of our Father in heaven in the lovely land of Great Britain. In the years previous, and even today, my life has been filled with the sweet association with you wonderful people. My life and my love are devoted to the service of the Church, and now that devotion is concentrated on our London Temple — and how I love it.

I am deeply appreciative for the many fine expressions of gratitude we at the Temple have received from the saints who have been to the Lord's House. Here are a few.

*"May I say how very thrilled were the members of my branch to go through the Temple last Saturday."*

*"This is just a note to express to you my thanks for all you did for us as a family when we came to the Temple at the weekend."*

*"Many thanks for all your kindness, and that of those who assisted in the Temple, shown to us of the Mansfield Branch when we visited the Temple."*

## PART VI

BY SELVOY J. BOYER

TEMPLE PRESIDENT



*"Ever since our return from the Temple I have wanted to sit down and write to you, but I have only now found the time. It is 11.30 p. m. We feel wonderful; the joy that comes with going through the Temple is beyond words, and yet we feel that we want to shout out to everyone and tell them how we feel inside."*

*"A wonderful, beautiful experience awaits every Latter-day Saint who goes through the Lord's House."*

The above are just a few of the heart-felt expressions we have received. We are indebted for these letters, but even more so, we are thankful to our Heavenly Father for the meaning which the Temple has in the lives of the Latter-day Saints in Great Britain. For this was one of its real purposes. Others have written on the life giving effect of the Temple work in the way of ordinance work for the living and the dead—these too are important aspects of the temple function.

The Saviour said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." (John 17:3.) In the book of Matthew we find further admonition, "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he could have watched, and would not have suffered his house to be broken up." (Matth. 24:42-43.)

Those who make the effort to fulfil their obligations which they have for their departed, and make the Lord's House the centre of their activities, will keep their watch awake and bright for His coming. The highest aims and the fondest ambitions can be realised by attending to this wonderful opportunity awaiting each in the temple.

All the hours spent in auxiliary work, all the meetings attended by each should have one aim in mind; to prepare each member of the Church to go through the temple experience. Today some of the saints are as Peter and the other apostles, as they waited in the garden. Three times Jesus left them watching while he prayed. Three times they fell asleep. Then when Judas had betrayed the Saviour with a kiss, and the multitude of men armed with weapons advanced, "the disciples forsook him and fled." (Matt. 26:56.) Now is not the time for us to sleep or to flee; it is the time to do the will of the Father.

Now that a calm has settled over this land and we watch and wait, we have a great responsibility to save our dead as well as those who now live.

*"Behold, the great day of the Lord is at hand; and who can abide the day of his coming, and who can stand when he appeareth? For he is like a refiner's fire, and like a fuller's soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptance." (D & C 128:24.)*

This has been made possible by the erection and the dedication of the temple, where the sacred ordinances again revealed may be exercised in behalf of the living and the dead, even in the land of Great Britain.

The Saviour is the light and life of this world, no other force or being can lead us on the way to eternal life in the presence of our Father in heaven. All the hope that ever comes in the lives of human beings can be satisfied by taking part in the saving ordinances of the Gospel of Jesus Christ.

# TESTIMONIES FROM THE TEMPLE

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GENEALOGY

WILLIAM STEWART

*Belfast Branch*

**A**T THE age of eight I was baptised in the sea near Belfast, North Ireland, by my father William Blake Stewart. Since then I have grown to love the Church and its teachings more and more. I know that God lives and that he hears and answers our prayers, for indeed he has answered mine. When a priest in 1950 I was privileged to baptise a sweet young lady, Ann Allen. She is now my wife. We were married in 1955 and always had a great desire to be sealed together forever in God's Temple.

At the time the nearest temple was in Switzerland; and, although we could not afford such a trip, we were determined to go there. It took quite a time to make the arrangements, but President McKay kindly gave permission for us to go, and in September, 1956, we began our journey.

We rode on my small motor cycle down to Dover where we crossed the channel by ferry boat. All across France we rode, and up into Switzerland on my two-stroke machine. It took us three days, and we could not speak the language, but the Lord blessed us safely all the way.

No words can express the wonder and happiness that filled our hearts when my wife and I first saw the Swiss Temple. We felt dusty and tired as we rode up hill from Bern to Zollikofen. We looked eagerly for the Temple, and first my wife saw it, then I. It was over to the left of the road, a shining white spire outlined against the blue sky.

We felt renewed and happy, and so grateful to our Heavenly Father for bringing us to this holy place, and on the 21st of September, 1956, Sister Stewart and I were sealed together by President Samuel E. Bringhurst.

May we humbly share our testimony with you. We know that Latter-day Saints are most blessed above all people upon the earth. We know the Church is truly the Church of Jesus Christ, and that every commandment is for our blessing and happiness. We know that in the temple of God there is found a sweet spirit of peace and reverence which is not found elsewhere. We feel that each temple is a little bit of heaven upon earth, and we love to return again and again.

Well, we returned in safety from Bern, and settled down in Belfast, North Ireland. There on the 3rd of July, 1957, the Lord blessed us with a little son, who we know is our's forever.

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PART VII

When the London Temple was dedicated at Newchapel last year, we were very happy to attend and join with President McKay in praising the Lord. Also, upon two occasions we have taken part in ordinance work for the dead and know this is a wonderful cause. Newchapel is a beautiful place and crowned by the presence of the glorious temple.

GEORGE V. MOSDELL

*Roniford Branch*

**T**HE TEMPLE experience was for me a great challenge which I know in my heart must be met, there can be no turning away from the objective but only a continual striving towards perfection for myself and family, now that the voice of the Lord has been heard.

I have always prided myself in being a person to whom reason appealed more than emotion, and after rejecting the teachings of the apostate Churches at the age of 14 years, I was for many years wandering in the wilderness. I knew not of the Restored Gospel of Jesus Christ. The Lord was good enough to bring the Church of Jesus Christ of Latter-day Saints to me, and I soon came to see the kernel of truth that lay therein. Joseph



Smith's Pearl of Great Price was mine for the asking, and it has indeed proved priceless in the past two years.

We were baptised in August, 1957, and I have loved every minute of the work, the fellowship of the saints, and the spirit which has been with us since then. The path is not by any means an easy one to follow, and many pitfalls awaited us tenderfoots on the trail. The powers of evil become very active, and their conquest was always an occasion for prayer and rejoicing in our hearts.

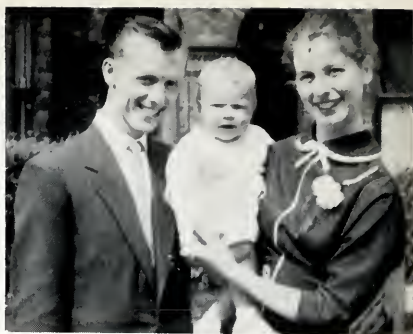
We were therefore delighted and anxious when we knew that our temple recommends had been completed — that no impediment stood in our way to marriage for eternity.

And trepidation that I felt could have been dispelled had I been a seer, but I need not have worried for everything proved to me that I was in the true house of the Lord. The beauty which shone from the countenances of the temple workers, and all my brothers and sisters who were taking part, could only come from the spirit which dwelt in their hearts.

ALAN MARSDEN  
*Belfast Branch*

**T**O BEGIN with, my life is devoted to the service of my Father in heaven. I love the Lord with all my heart, might, mind and strength. I know that God lives and that Jesus is the Christ. I wish I could be free during the daytime so that I could work day and night in the service of my Heavenly Father.

Out of all the fine and wonderful men that I know, I cannot understand why He calls upon me to serve in Church offices; nevertheless, since I am, I will labour diligently and unceasingly in His service.



The Alan Marsden family

Last September my wife, our baby daughter and I went to the London Temple where we attended the dedicatory service. The following day we were privileged to receive our endowments and be sealed as a family for time and all eternity by the authority of God as administered by His servant, ElRay L. Christiansen, one of the assistants to the Council of the Twelve Apostles.

I continue to thrill at the expression my dear wife made as we first approached the Temple on the previous day for the dedication. As we came nearer to the Temple we heard the voices of the Scandinavian Saints singing, "The Spirit of God Like a Fire is Burning." My wife turned to me and said, "It sounds like angels singing." Needless to say a lump came into my throat, and I felt uplifted.

We were thrilled by the dedication, and as we also sang the beautiful song we found it impossible to hold back the tears . . . we cried for the happiness we felt inside. I know that this happiness is eternal, and is only obtainable through the Gospel of Jesus Christ. I have a sincere prayer that I may be able to assist the saints here in this choice land of Great Britain as they devote their time and talents to the service of the Lord.



# Autumn Conferences

*Every soul that is a member of this Church is important to our Father in heaven, and He wants him active, faithful and worthy to return to His presence. "And the King shall answer and say unto them, Verily I say unto you. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 24:40.)*

**T**HE theme of the last series of conferences was one of warning, and of declaring the Gospel of Jesus Christ. One of first orders of business was that of setting apart district missionaries to implement the missionary programme of the Church. Just how effective this has been is indicated by the growth of the Church this year. There were 153 convert baptisms in Great Britain for the month of June — this is the greatest number for any single month since before the turn of the last century — and of these, 66 were a result of the labours of the district missionaries. This brings the half-year total of baptisms to 645 in the British Mission. Can there be any doubt that the New Era is here? Can there be any question that the Lord has blessed our land?

The theme of this series of conferences is ENLISTMENT AND INTEGRATION. With the highly successful work of the missionaries, it becomes necessary for the branches to be equipped to handle the influx of new members. For those who have recently accepted the Restored Gospel of Jesus Christ to find themselves within the Church and become adjusted is not always easy. In fact, it takes effort and love and patience by all concerned, especially on the part of those who have been members for a longer period of time. But these are the very problems which the Saviour had in mind when he established His Church, for in no other way are we able to learn and live the Gospel within a

community of members in love and fellowship, and thereby comply with the commandments of our Father in heaven.

Now is the time to organise our branches to the extent that all new members are absorbed into the spiritual community which exists. Auxiliaries will increase in membership, the Priesthood will grow, attendance at meetings will swell and a new surge of activities will be forthcoming with these new members. Yet, all this success, this growth and this development must be preceded by planning and organisation on the part of the branch presidencies and the branch officers. New members must be made welcome, and in many cases, if not all cases, the new members of the Church are our most devoted source of willing workers. It is this enlistment of the new members into the Church and into the branch activities which will result in their proper integration into the local community of saints. Together they will contribute to the work of our Heavenly Father and make the New Era more of a reality in the British Mission.

Also to be emphasized in the conferences is the enlistment programme as it applies to those who are already members of the Church, but for some reason or another are not too active. The re-activating of members will add to the spirit and success of individual branches as nothing else can. Each auxiliary will be charged with an enlistment programme, which is to be

spear-headed by the Sunday School. As members are brought back into activity the saints and the branches will experience the joy that the Saviour spoke of when the one lost sheep was found and brought back into the fold.

By this time, the two-day schedule of conference meetings should not prove too difficult for anyone. With the problems all worked out, and with the experience of the spring conferences behind us, we look forward to a highly successful and inspirational series of meetings this autumn.

To assist the mission presidency, and the district presidencies in these conferences are the members of the Mission Board. On the weekend of June 12-14 the members of the Mission Board met with the mission presidency at the Temple where a special Temple Session was held. Along with this, the members of the board met in the Newchapel House and in the East Grinstead Chapel to go over the plans for the autumn conferences. From their experience in the last round of district meetings, and from the results of this week-end of planning, much can be



*THE MISSION BOARD: Front row: Selvoy J. Boyer, Gladys Boyer, T. Bowring Woodbury, Beulah Woodbury, Frederick W. Oates. Second row: Adelaide Palmer, Gladys Quayle, Irene Bates, Barbara Whitaker, Jean M. Hicks, Pamela Johnson, Joan Kearns. Third row: Janet Newton, O. Lilie Adkin, Joyce Bowler, Carol Brown, Ivy Holder, Margaret Bury. Fourth row: Reginald Turver, Derek Cuthbert, William Bates, Jack Taverner, Norman Brown, Robert Thistleton, Wilfrid Clark, Victor Palmer. Fifth row: Cecil Kearns, Herbert Tassell, Colin Price, Ronald Hay, Richard Newton, James Holmes, Bryan Gardner.*

contributed by the members of the board as they assist in each of the forthcoming district conferences.

There were also new members of the board to be called. John B. Taverner and Pamela Johnson were called to the Mutual Board; and, Richard W. Newton, Janet T. Newton and Norman Brown were called to assist James Holmes on the Sunday School Board. A testimony meeting concluded the meeting of the Mission Board, and from the words of those who testified it was evident that even greater

achievements are to be realised in the mission by the hands of the Lord.

The meetings at each conference have been slightly re-arranged so that less conflict would occur during the Sunday afternoon work sessions. The Relief Society Leadership and Officers' and Teachers' meeting will be on Saturday evening at the same time as the Priesthood Session instead of Sunday afternoon. Following are the schedules of the conferences and meetings to be conducted in each district.

### SCHEDULE OF CONFERENCES

Bristol . . . . .	at Bristol, August 15-16
Leeds . . . . .	at Bradford, August 29-30
Norwich . . . . .	at Ipswich, September 5-6
Liverpool . . . . .	at Liverpool, September 19-20
Hull . . . . .	at Hull, September 26-27
North London . . . . .	at London, October 3-4
Nottingham . . . . .	at Nottingham, October 10-11
Newcastle . . . . .	at Sunderland, October 17-18
South London . . . . .	at London, October 24-25
Manchester . . . . .	at Wythenshawe, October 31 - November 1
Ireland . . . . .	at Belfast, November 7-8
Wales . . . . .	at Cardiff, November 14-15
Sheffield . . . . .	at Sheffield, November 21-22
Scotland . . . . .	at Glasgow, November 28-29
Birmingham . . . . .	at Birmingham, December 5-6

### SCHEDULE OF MEETINGS

#### Saturday Sessions

- 2.00 p. m. Full-time missionaries
- 4.30 p. m. Mission and district presidency and clerk
- 5.30 p. m. District or part-time missionary conference
- 7.00 p. m. Priesthood Leadership Meeting
- 8.00 p. m. Interviews for candidates for elder
- 8.30 p. m. General Priesthood Meeting
- 7.30 p. m. Relief Society Leadership Meeting
- 8.30 p. m. Relief Society Officers' and Teachers' Meeting

#### Sunday Sessions

- 9.00 a. m. District and branch presidencies and clerks meet with the mission president
- 9.00 a. m. District auxiliary supervisors and board members meet with the first counsellor in the mission presidency
- 10.30 a. m. First General Session
- 1.00 p. m. Mission President will interview all for Temple Recommends
- 1.30 p. m. Leadership Meeting for every officer and teacher of every branch
- 4.30 p. m. Special Missionary Session for all members and friends

# A Norfolk Dumpling

BY MARGARET G. ALDRED\*

**I**N that area of Norfolk comprising roughly the parishes of Longham, Gressenhall, North Elmham, and East Dereham will be found many families of the name of Bailey, Rose, and Tombling or Tomling, all indigenous to the county from the mid-18th century.

In their dispositions they were rugged and strong, overcoming hardship as best they could, and often living precariously from one under-paid job to another.

But somewhere in the make-up of the families was an indomitable obstinacy, which after all is a characteristic of Norfolk people.

When in 1868 Arthur Jarrett registered the birth of his daughter Susannah by his wife Margaret Tombling Bailey, he must have wondered about her future—another mouth to feed, another child to run about in the fields, help with the chores and then, before she had any childhood, to be sent into service.

The path of Susannah Jarrett, however, was not to be circumscribed by her birth, for she was in her way a remarkable woman, and her life was to become part of the story of England and America—a story of stubborn determination and a shining faith which moved mountains, though at what cost to Susannah we shall never know.

She was a pioneer of a religious faith alien to her homeland, and she went against the conventions of mid-Victorian England, when women were

considered to have no rights and were only suitable for the home.

In Norfolk the rigid social distinctions of a county behind the times offered little scope for a girl of character without influence or money.

We must see Susannah Jarrett as she was in those formative years from 1868 until she reached the age of 18. She helped in the house, attended Sunday school, enjoyed the annual church outing and sang in the church choir at Longham.

Perhaps twice a year she jogged to Norwich on a farm cart or by the carrier's cart, and was confused at the size of the great city, with its bustle and noise—but she noted certain features, and in particular the railway station, as we shall see.

Possibly she thought, with a little quickening of fear, that she might one day use that station to go to a situation in London.

It is possible she was influenced by her grandfather, who had at one time been employed at the vicarage at Longham to see to the horses and clean the harness, and do a hundred and one other jobs for 10s. a week.

At the age of 11 Susannah was sent to Hoe, a few miles from her native village to become the little maid of all work.

Perhaps she was rebellious against her lot; avid for experience and freedom. Then suddenly her life was changed.

She must have been about 16 or 17 when she came under the influence of

\* Reprinted with permission from the *Eastern Daily Press*, Norwich



1847

BIRTH in the Sub-District of *East Dereham* in the County of *Norfolk*

No.	When and Where Born	Name, if any	Sex	Name and Surname of Father	Name and Maiden Surname of Mother	Name of Profession of Father	Signature, Description and Residence of Informant.	When Registered	Signature of Registrar	Registering Office
163	<i>Eighth of February 1847 in the Parish of Longham</i>	<i>Margaret Tombling</i>	<i>Girl</i>	<i>Edward Peaky</i>	<i>Deborah Peaky</i>	<i>Shopman</i>	<i>Edward Peaky, Gable Longham</i>	<i>First of April 1847</i>	<i>W. H. Worsley Registrar</i>	

A copy of the birth certificate of Susannah's mother from Somerset House

the Mormon faith. This is not the place to describe in what suspicion and fear the Mormons were held in those days.

If Susannah had suddenly declared that she could fly, the consternation in her family, and in the church, could not have been greater.

It was useless for relations and friends to hope it was a passing fancy. This was no adolescent whim. It was no sudden conversion. No, Susannah accepted wholeheartedly the tenets of the Mormon faith, and in that acceptance, and against all opposition and threats, she was baptised by total immersion in the sea at Lowestoft.

There can be little doubt that the Americans who converted her, and who talked to her on a basis of equality, both mental and social, gave her the idea of emigration. All else now became dross to her, and every penny was saved.

The ribbon for her hair—and she was a pretty girl—no longer mattered. The gingerbread at Tombland Fair was ignored so that the pile of good Victorian pennies and sixpences could grow. Self-denial at the age of 18 is not easy.

But there came the day when she stood on Norwich Thorpe Station, her cheap rush basket at her feet and her sister by her side, and in her purse that precious ticket to the New World. She gave no hint to her sister of the journey, but as the train moved away she knew her decision was irrevocable.

Uneducated in the ways of the world, a product of Victorian England—a Norfolk dumpling—she was travelling alone and unafraid to Utah, to the Mormons, a people persecuted and looked upon with dark disfavour and suspicion.

Of her thoughts on that emigrant ship we do not know. One thing is certain, she was no coward; and upheld by faith and by her own spirit she reached Utah, to be warmly welcomed by the Mormons. Within three years she had married John S. Boyer.

Her photograph, taken in early middle life, shows her with a high forehead and hair with a tendency to unruly curls, a quizzical amused smile playing round her mouth as if she were wondering about that girl from Norfolk whose children were growing into sturdy American citizens.

Little did she know that through marriage her descendants were to claim kinship with two Presidents of the United States of America—Ulysses S. Grant and Grover Cleveland.

Nor could she have dreamed that one of her sons, Selvoy, J. Boyer, would become the first president of the first Mormon Temple in England. That keen east wind which is part of the make-up of Norfolk people is inherent in Susannah's descendants—44 grandchildren and 83 great-grandchildren, all of whom can look back with pride to the girl from Longham.

# The Gospel in My Life

BY TED MITCHELL

**I**N order that I may properly evaluate how the Gospel has affected my life, it will be necessary to tell you a little about my life when the Gospel had very little affect upon it. To do this I must take you back to my grade school days. I was known in my home community as "that Mitchell child," and "the meanest boy in town." I suppose in all fairness to my elders and townfolk, I must admit I really was a terror. If anything went wrong in Roosevelt, Utah, such as broken windows or street lights, or stolen water melons, our city policeman always came to me. He was seldom wrong as I was usually mixed up in it some way. As an example, one Sunday evening my saintly mother wanted me to go to Sacrament Meeting with her, I refused as I wanted to go out with my gang. It was not long after my mother left for the meeting that one of my friends challenged me to a rock fight. We spaced ourselves about 30 yards apart and tried with all our strength to hit each other with rocks about half the size of your fist. Well I finally had my friend on the run, but he was running for safety towards a plate glass window of one of our local stores. I heaved a rock as hard as I could, it missed my friend, bounced on the sidewalk and right into the plate glass window. Mr. Lambert, the owner of the store, leaned out of his apartment window, which was located above the store, and there stood my friend right in front of the broken window; I was not there as I

was running for the safest spot in town, our chapel. I slipped into the meeting and tried to look as innocent as possible. But waiting for me and my mother on the chapel steps was Mr. Lambert.

My mother always referred back to this incident in my life to impress me of the importance of being at the right place at the right time.

On another occasion I was in grade school. Each day during our lunch hour Grandfather Hicks used to ride by with his horse and buggy to get his mail. This one particular day we were eating watermelons, and being always a sucker for any dare, it was suggested that I was afraid to throw a watermelon rind at Grandfather Hicks. Well, much to my misjudgment, my aim was true and on course. I hit Grandfather Hicks right in the back of the neck. Naturally this made him real angry at us, so he stopped his horse, got out of his carriage and came after us. I was so petrified and surprised over everything that I was not able to run along with my friends. I just waited there for Grandfather Hicks to come and give me my just reward. Much to my surprise he just passed me right by and took off after those who had run off. This taught me a lesson in life, that I should not run, but stay and take my punishment.

Shortly after graduation from high school I joined the Army Corps and left home. I was sent to California and spent several months prior to



The Mitchell family: Ted, Mildred Yvonne, Terri Lynn, Tomyra Yvonne, Sheila Kay, Brenda Jean, Deborah Ann and Showna Rae (one month old, not shown)

World War II opening up new bases throughout California and Arizona. For my entertainment I took the advice given to me by my mother and went to MIA Meetings at the local branches that were active in Stockton and Sacramento, California. From MIA meetings I graduated to going to Sunday School and Sacramento Meetings. I became engaged about this time to a lovely LDS girl in Sacramento, California. She tried her

best to encourage me into activity; however, she finally gave up on me and gave me back my ring. This almost broke my heart, but I was young and determined to live in spite of it all. Through the efforts of my mother, I was ordained an elder by now Apostle Hugh B. Brown. I was shortly transferred to Dalhart, Texas where I met and married Mildred Yvonne McKie. She was a non-member, and when I told her I was a



Mormon, she supposed that I meant that I was a Quaker.

A year later I baptised my wife during our first visit back home with my folks. This was the first ordinance that I had ever performed as a Melchizedek priesthood member. I was still not an active member in the Church as I was terrified before an audience. After the war was over, I took my wife and daughter Terri Lynn, back to Utah to live. We settled in Springville, Utah. It so happened that we bought a home right next door to the bishop. He immediately gave me a job as a teacher in the Sunday School and Second Counsellor in the Elders' Quorum. I loved this work and since 1940 I have taught in the Sunday Schools wherever I have been. My original Sunday School class started with 13 members. I have only met one member of this first Sunday School class, since, who is not active in the Church. For this I am very thankful.

After living in Utah for three years, I again joined the Air Force. Prior to leaving Springville, Bishop Sheffield, called my wife and me to his office and gave us recommends to go through the temple. This was a big moment for us, and ever since that time the Church has been uppermost in our lives. Our first Duty Station was in Tokyo, Japan. Here the Church was just getting started again after having the mission closed for almost twenty years. The mission president was Vinal Moss, his son, Ormond Moss, was appointed as branch president. I was in turn selected as group leader over the servicemen in and around Tokyo area. We organised a general priesthood group and held our priesthood meetings in the Chapel Center in Tokyo, Japan. Branch President Ormond Moss appointed me as the Sunday School

Superintendent and gave me two weeks to get organised. In two weeks we held our first Sunday School in the Grant Heights School House. During this time the Korean war was in its crisis, and we were all working seven days a week. I was able to get off just long enough to attend my meetings. After my return from Japan we were assigned to Minneapolis, Minnesota. I was again appointed as Sunday School teacher, teaching the same age group as before. While stationed here I was able to teach the Gospel to one of my former high school classmates, this, I believe, was the biggest achievement of my life. I applied for duty with the AFROTC Detachment at Brigham Young University and was fortunate in getting it. Our family spent five years at the BYU and we were very active in the Church during this period. After leaving the BYU I was assigned to my present station, Bushy Park, England, where I have been group leader in charge of co-ordinating the activities of the Mormon men in the service.

Has the Gospel influenced my life? Yes, I can truthfully say that it has. I shudder to imagine what my life would have been like if I had remained "the meanest boy in town."

I am grateful for the Gospel of Jesus Christ, for I can see, probably better than most people, what it is like both outside and within the Gospel.

I cannot claim any success as many who are more faithful than I; however, there is no one on earth who loves this Gospel and its people more than I do. It is my sincere hope and prayer that every young boy and girl will live in such a way that the Gospel of Jesus Christ can influence their lives. There is no other way for a person to enjoy the fruits of happiness and success.



Elder and Sister Romney as they arrived in Great Britain

# AN APOSTLE'S MESSAGE

BY ELDER MARION G. ROMNEY  
of the Council of the Twelve Apostles



I bring to you good people of the British Mission the personal greetings of the First Presidency, the Council of the Twelve, and other General Authorities. You are much in their minds.

For many reasons I have long wanted to come to Great Britain. For one thing, my Mission President, Don C. Rushton who had been president of the London District, often told us his experiences here. His wife was from England. They inspired in me a love for this land. I wanted to come here, because in college and in law school I read much of English history. But most of all I wanted to come here, because England is the ancestral home of my forebears. Very soon after Heber C. Kimball, Orson Hyde, Willard Richards, and their associates arrived in Preston in 1837, my great-grandfather, Miles Romney, heard Orson Hyde speak on the street. He followed the brethren to the Cockpit and soon thereafter joined the Church.

I am glad I am here at this particular time. I have heard since I came, that President McKay said to President Woodbury that the opening of the Temple in England marked a "new era" in the British Mission. As I have gone about the Mission, I have seen

things which indicate to me that a new awakening is already taking place in this great mission. I think I have never been in a mission where there was more work being done, greater enthusiasm evidenced, or a richer spirit enjoyed among the proselyting missionaries. I have personally visited with more than 200 of them and know that they are filled with the spirit of their calling. I have learned too, that there is a great increase in baptisms—a 77 per cent increase this year over the same period last year. I have observed also, that there is a shift of responsibility in the branches and districts onto the shoulders of local people.

In addition to these three things—the fine attitude of the missionaries, the increase of baptisms, and a shifting of responsibility to local leadership—there is an accompanying increase in activity by church members in general. But, perhaps the movement which most impresses me as signalling a "new era" is the district missionary programme. There are now over 600 people called, set apart, and actually engaged in district missionary work. In the first three weeks of July alone, this force brought into

the Church 38 new convert members. This is a great and mighty service in the proselyting activities of the Church, but more than this, it means that these 600 people are more alive than they were before. They are inspired to learn more about the Gospel, and they are improving in their lives. I believe this "new era" is taking hold and that we are on the move. This being so, the challenge is squarely presented to us, the general membership of the Church, to keep pace with it.

Let me point out two or three things we can do to meet the challenge. First, we can rededicate ourselves to conforming in our personal lives to the teachings of the Gospel. We can see to it that we live chaste and clean. We live in a wicked world—a world that is living the telestial law. The people about us do not understand the celestial law taught by the Gospel. The law of chastity is a celestial law. We are inspired to live it by the teachings of the Gospel of Jesus Christ. Let us take note of this and in our thinking, in our speaking, in our acting and let us above all else be pure and virtuous.

We can see to it that we live the Word of Wisdom and thereby keep our bodies clean and pure as the Lord has directed us to do. We can look to our private and family prayers. "Pray always," says the Lord in His revelations, "that you may come off conquerer; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work." (D.&C. 10:5.) Let us close the day on our knees before God with gratitude for the blessings of the day. Let the head of every household call his family about him morning and evening and bow in family prayer.

Let every home be a Latter-day

Saint home. A Latter-day Saint home starts in the Temple of God, with husband and wife being bound together by the power of the priesthood. We enter into the Kingdom of God when we accept Jesus Christ as the son of God and Joseph Smith as His prophet; when we accept the Gospel of Jesus Christ, have faith in him, and repent of our sins; and when we accept baptism and receive the Gift of the Holy Ghost by the laying on of hands.

We enter the gate to exaltation in the Celestial Kingdom, when we accept and receive the new and everlasting covenant of marriage in the House of God. Have these things for your objectives my brothers and sisters. If you haven't been to the temple, try to get yourselves ready to go there. Take your children and have them sealed to you. This is the gate, as I say, to exaltation in the Celestial Kingdom of heaven.

Now there is another thing, my brothers and sisters, that we must do. We must continue to learn about the Gospel. People do not know the Gospel well enough to be saved by knowing only what is in the missionary lessons. "A man is saved," says the Lord, "no faster than He gains knowledge . . . The glory of God is intelligence." What is intelligence? Intelligence, says the Lord, is light and truth. And what is light and truth? One of the elements of truth is knowledge. Truth is knowledge of things as they were, as they are, and as they are to come.

It seems to me, that it is a disgrace for a Latter-day Saint to stand two days in the same place in his knowledge of the Gospel. He ought to be moving forward everyday. A peculiar thing about the Gospel is that one can move forward in the knowledge of it, if he reads the same revelation every-

day. For no man has ever yet sounded the depths of the revelations. No man living has ever learned all there is to learn from any of the standard works of the Church. Continue to live righteously and to learn the Gospel.

Lastly, let me urge you to serve in the Kingdom. I am often impressed with the statement of the Saviour, "He that receiveth my servants receiveth me." And, "He that receiveth a prophet in the name of a prophet, receiveth a prophet's reward." Did you ever stop to think about these statements? Would you like to have a prophet's reward?

I call to your attention, the parable concerning Lazarus and the rich man. While he was on earth, Lazarus gathered up the crumbs from the rich man's table. After death, however, it was the rich man who stood in need of relief. He asked Abraham to send a messenger from heaven to warn his brethren, so that they might avoid such punishment as he was suffering. Abraham's answer was to the effect that they have Moses and the prophets. If they won't hear them, they would not hear one raised from the dead. Our leaders in the priesthood are the representatives of the Lord. The Mission President is a representative of the Lord. This being so, would not one who refused to serve at the call of the Mission President be refusing a call from the Lord Himself. Latter-day Saints should respond to calls to service from their constituted priesthood authorities.

We can keep pace with the "new era", if we will live righteously, continue to study and learn the Gospel, and serve in the Church.

We are building our eternal homes as we live our lives here in this earth. And as we live, we will be rewarded. God has been kind enough in these latter-days to come Himself to earth

with His beloved son and reveal these eternal truths. We can gain exaltation and eternal life in His presence and go on in progression endlessly, providing we live the Gospel as it has been revealed. There is no other way. No man who reaches the age of accountability will ever go back into the presence of the Lord, and on in the great scheme of eternal progression, except he continues on the straight and narrow path until he comes finally to perfection.

This Gospel is the plan. If we live it, we shall go back into the presence of God when our life's work is done. I bear you this witness that I know the Gospel is true. I know it is true, not just because Jesus taught it, or because Peter bore such a powerful witness, or because Joseph Smith saw God in that great vision which opened this last dispensation. My knowledge is not based on the act that President McKay and the brethren with whom I associate know it is true. My knowledge is based upon personal, direct revelation to me. I was not there with the Prophet Joseph when the Father and the Son appeared to them. But I know that his account of that vision is true as well as he knew it, because it has been revealed to me by the power of the Holy Ghost, which is revelation, that it is truth.

You can have the same witness. You can have all of the blessings that come from the restoration of the Gospel, if you do the things we have been considering. If you will do this, Zion will grow and increase in these British Isles. Thousands of people will yet accept the Gospel here and the Church will be stronger in the British Isles than it has been before. God bless each of you and give you a personal witness of the truth and give you the will and the wisdom to live in accordance with it, I humbly pray.



DAN JONE (continued)

they allege, excited their sympathy for his spiritual as well as temporal welfare; and their doctrines made very considerable impression upon him — perhaps, more especially, because their creed was that God did perform miracles in the days as he did in the days of old, and a miracle might be wrought in his favour. On Friday night week, the young man was suddenly seized with a kind of fit, in which he continued some time; and on his recovery, he was called upon, by sight, to believe in the Saviour, that the healing power of God might be exercised in his behalf. He was, moreover, earnestly entreated to be baptized; but this was very strongly opposed by a person in the room. The deaf and dumb man, however, signified his acquiescence — he was taken to the canal and baptized in the name of our Saviour; and immediately on coming up out of the water, he cried out, 'Thank the Lord, I can speak and hear again, as well as any of you!' He now speaks fluently and hears distinctly; which marvellous circumstance is attributed to the power of Providence by the friends of the young man; who called at our office with him, and gave us the details." (MILLENNIAL STAR, X:349.)

In an editorial written by Orson Spencer in the September 15, 1847, issue of the *Millennial Star*, the following appeared:

"If our limits had permitted, we should have furnished an interesting extract from a letter of our beloved fellow-editor Captain Dan Jones, whose feet bear good tidings upon the mountains of Wales. Although we have received from him some Welsh pamphlets and even placards in Welsh for our examination and approval, yet we have no glasses of such a focus as to enable us to see the secret power of Welsh language over and above the English, in securing such wonderful success. We have some mighty men preaching in the English without any comparable success, who, however, (if we may judge from Cheltenham Conference Minutes), know how to hang out their sky-scrappers

and star-gazers, &c., as eloquently as their fellowseamen in Wales — yet the English nation will not be converted in a day."

Dan Jones answered this statement in a letter to the editor of the *Star* on September 27, 1847:

"If Brother Spencer wishes to know 'the secret power of Welsh over English preaching,' here it is! We fight hard for all we get, and contend toe to toe, and point to point, for every inch of ground we gain. And who would not fight when immortal souls are the prize and laurels of victory?"

The early success of the Church in Wales under the leadership of Captain Dan Jones is one of the brightest segments of the entire history of the Church. Dan Jones was a true Welshman, being born in Flintshire, Wales, on August 4, 1811. He received a college education, but early became associated with sailing, and captained a ship for many years. The only known picture of Captain Dan Jones reveals little of his dynamic character or imposing personality. Early in his life he was called "Jones Llangollen," but this latter gave way to "Captain Jones," and even sometimes to "the little giant." He was no giant in size, but in his command of the English and Welsh languages, he was a giant without equal. Audiences, crowds, persecutors and nobility were held



The town hall in Ruthin, North Wales, about 1800, not far from the birth place of Dan Jones



# UDGORN SEION,

SEREN Y SAINT;

EGWYDDORIION "GORUCHWYLLAETHI CYFLAWN-  
DER YR AMSEHOEDD,"

TRAFFODAU, ILYTHYRON, HANEFON,  
PRYDYS DDIARTH, &c.

"Nid a sarhamu Babilon, ond nid seith hi yn seib, gdwreb hi, ac awn  
tawb i'w wlad, canafet bern a gyrbardd i'w serfodd, ac a idyrchawed agw  
yr mybran,"—Jsa. 47, 9.

"Ding rhaogol, yr eifengles Seion, i fnydd uchel,"—Esa. 41, 9.

CYFROL V.

MERTHYR TYDFIL:

ANGRAFFWYD, CYHOEDDWDYD, AC AR WERTH GAN J DAVIS,  
HEGL JOHN, GEORGETOWN,  
1863.

A photostat copy of Zion's Trumpet in Welsh spellbound when the "little giant" spoke.

From his prolific pen came thousands of pages in the form of tracts, magazines and books—all in the Welsh language. "Phophwyd y Jubili" (The Prophet of the Jubilee), later changed to "Udgorn Seion" (Zion's Trumpet), was the most famous Church publication in Welsh and it reached a circulation of over 2,000, with Dan Jones as its founder and first editor.

As his first mission to Wales drew to a close in 1849, Captain Jones wrote to Orson Pratt, then editor of the *Millennial Star*, and summarised the preceding years:

*"The last Welsh General Conference, which was held last Sunday, December 31, and following days, was much the largest and most interesting of any other; our Hall, which will hold two thousand people, was so crowded before the morning service commenced that we*

*had to engage another hall nearly as large, which was also soon filled to overflowing, and continued so for two days with but little intermission. Scores had come from one to two hundred miles; all the hotels, taverns, and private lodgings in the town, so far as I have heard, were thronged like an Egyptian fair; yet order, union, and love were so characteristic of the saints throughout, that the Babylonians were astonished.*

*The statistics of the morning meeting showed the total number of branches in Wales to be 55, and organised 17 new branches; including 156 elders, 180 priests, 147 teachers, 67 deacons. Baptised since last conference 1001; total members 3603; total baptised in the last year 1939; which will average nearly 1000 a year since I have been in Wales, with brighter prospects for the future. This fills my soul with joy and gladness unspeakable, because the Lord God of Joseph so abundantly fulfills the predictions of the devoted martyr on my head; and because I hear my own kin and nation rejoice in the blessings of heaven, and show forth the wonderful power of God in the language and land that gave them birth; and in the prospects of a heaven on earth in Zion."* (MILLENNIAL STAR, XI:38.)

He returned to Wales in 1852 to fulfil another mission of proclaiming the Restored Gospel to his native Welshmen. The same persecution was present and much the same success was achieved in Wales during this second mission. Dan Jones remained the voice of the Church in Wales, a power which few could stand up and meet and none could surpass.

Captain Dan Jones was a great fighter for the spiritual freedom of his own people, and he laboured unceasingly to bring truth to the people he loved so well. A lasting tribute is paid to him with a feeling of tremendous gratitude by his fellow worker and friend William Howells of Aberdare in a letter to the editor of the *Star* on May 11, 1848.

*"He is a regular Welshman; having waged war once, nothing but a thorough victory will do for him. And you know of the war he has waged with the Kingdom of darkness in Wales. No one as yet, can describe the wonderful success of his courage and wisdom. The gates of hell, throughout Wales, have made him the object of their arrows, but the little champion of the cross of Christ, with the armour of the Gospel, clothed with the salvation of God, returns heaven's ammunition to meet the arrows of hell with such power that the very gates of darkness begins to shake."*

Editor's note: The editor wishes to thank those who contributed to this article. The author, Glyn John, is a native Welshman and is presently

teaching English at a school near the London Temple in Surrey, and has been a member of the Church a little more than a year. Help was also rendered by John Mahoney and Edna Davies of the Merthyr Tydfil Branch, Roydon Jones of the Blackwood Branch and Hefin Jones of South London Branch who assisted with some translation from the Welsh and in securing pictures and general information. The National Library of Wales in Aberystwyth provided some of the pictures used, and Mr. T. H. Lewis' book, *Y Mormoniaid Yng Nghymru (The Mormons in Wales)* was referred to along with an article in *The Welsh Review* (Vol 7, No. 2, Summer 1948, pp 112-8), and Marvin Ashton's book *Theirs is the Kingdom*.

## SEQUEL

**I**T HAS been a little over 100 years since a dynamic little Welsh sea captain by the name of Dan Jones was shaking the Protestant Religions in all of Wales by bringing the true Gospel of Jesus Christ in its purity to the Welsh people—they flocked from the churches and joined the Restored Church: in three years there were over 100 branches with a total membership that exceeded 3500. Recently in Cardiff, there was a little touch of this history brought back to life. Just as Brother Jones reached the people by speaking in his native tongue, the message of Mormonism was once again being heard in Welsh.

On Tuesday evening, February 10th, Sister Edna M. Davies, wife of—who was then Branch President of Merthyr Tydfil Branch—Emyln Davies, was interviewed on the radio concerning the Mormon Church. The historical analogy was provided by the fact that the interview was entirely in the Welsh language.

In the north of Wales, this language has been fairly well preserved, but in South Wales, especially in the large cities, the Welsh tongue is becoming a thing of the past. Even so, Sister Davies was quick to grasp the significance of this opportunity, and did a fine job of representing the Church in her native tongue.

After answering many basic questions concerning the doctrine and organisation of the Church, Sister Davies faced the interrogation of a local Protestant minister. To his statements of falsity, Sister Davies responded humbly—and in Welsh—"Not having fallen away from the Roman Catholic Church, but being the Restored Church of Jesus Christ, we realise what blessings we receive by living the Lord's commandments, many of which have been given through present-day revelations to prophets of our time. We have testimonies to evidence that these things are true, and I add mine in the name of Jesus Christ. Amen."

# New Era Calendar

## OF BRANCH AND DISTRICT EVENTS

*May 19*—A record attendance made the MIA party at Edinburgh the outstanding event of the season. A team of dancers who are investigating the Church gave a lively performance of Scottish and Irish dances which set the feet of the audience tapping.

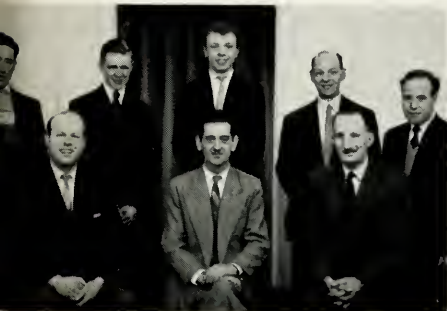
*May 26*—Nottingham Relief Society gave a dinner for past Branch Relief Society Presidents. Thirty members attended including 96 year-old Sister Gent. Corsages of red roses were presented to the former presidents and also those who are in office now.

*May 27*—Ashton-Hyde Relief Society was so grateful to the brethren for their efforts in repainting the Chapel so beautifully, that they gave a potato pie supper to celebrate the completion of the work.

*May 28*—Every sister in the branch received an invitation to attend the Hull Relief Society Closing Social, and many took the opportunity to discover how Relief Society functions.

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Rawtenstall's 100% Priesthood members: Back row: T. Noon, D. Simcock, R. Keeble, J. Butterworth, F. Butterworth. Front row: K. Edmondson, J. Vernon, P. Terrell



Sister Theaker produced a play which was performed mainly by the new members of the branch. Sister Spradbury was in charge of the games and the others sisters lent their talents to providing a delicious buffet supper. The wonderful spirit at the social augurs well for the future of Hull Relief Society.

*May 29*—Nottingham MIA held a party in honour of the members who had won awards at the Youth Convention at Filey. A well stocked buffet included two beautifully decorated cakes commemorating the occasion.

*May 30*—The annual Garden Fête at Peterborough was organised by a committee comprising of Brother and Sister Brown, Sister West and Sister Overton. Attendance this year broke all records. Branch President Quesne introduced Mrs. B. Smith who opened the fête, and in her remarks congratulated those responsible for their skilful planning. A large variety of stalls and entertainments were provided including a baby show which attracted forty-one entries. A profit of £ 38 was made for the building fund.

*May 30*—President and Sister Charles Brown of Burnley had an ulterior motive when they invited the entire branch to their house-warming — they had a scheme for raising money for the Building Fund up their sleeves and their delighted guests co-operated to the extent that £ 1.14 was added to the fund.

*May 30*—A "Sisters' Supper" was served by the Norwich priesthood. These brethren have been waited on

by the sisters so many times that they decided that the best way of showing their appreciation was by giving the sisters the opportunity of sitting back and being able to relax for one evening without have to worry about doing the dishes.

*May 30*—Sister Patricia Ann Coyne of Scarborough has gained one of the one-hundred prizes offered in the National Trades Alphabet Competition. Schools throughout the country entered and despite the keen competition, Pat's illustrated essay on Australia brought her success.

*May 30*—The "Building Pioneers" of Bournemouth held a social which had all the careful attention to detail necessary for success. Among the attractions was a floral cabaret presented by the Primary and a "Bring and Buy" stall to take care of any spare peonies.

*May 30*—Coventry Deacons were taken to Dove Dale, Derbyshire by President L. Humphries and Brother J. T. Gough. Brother Gough led the boys in an assault on the mountain side and was encouraged vocally from President Humphries from the valley.

*May 31*—Ipswich priesthood held a supper for the sisters of the branch. Cooking arrangements were directed by Branch President Jack Jacobs

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Cambridge Relief Society members: Wasden, Scott, Heys, Larkham, Free and Packer (June 4)



whose talents in this field must be greater than realised because nobody complained of indigestion following the meal.

*June 3*—Ireland lived up to her reputation and poured "liquid sunshine" on Belfast MIA who had to roast their wiennies over a gas-fire in the Chapel instead of outdoors.

*June 3*—All thoughts of slimming diets were forgotten by Radcliffe Relief Society at the Closing Social, and the tempting pie supper was enjoyed without a thought for waistlines.

*June 3*—Re-activation was "the theme of Catford Relief Society's Closing Social. Special invitations were either sent or delivered personally by the Presidency to all inactive members and a number of unfamiliar faces were seen at the social. It is hoped that as a result attendance at Relief Society will increase.

*June 4*—Cambridge Relief Society sisters was thrilled with the result of their jumble and cake sale which they held in the market square. The £ 35.5 which they earned will add significantly to the Building Fund.

*June 4*—The home of the Aubrey family in Hull was invaded by the Relief Society for a musical evening which included Tabernacle Choir records.

*June 4*—To mark the closing of the Relief Society programme for the year, Newchapel sisters gave a banquet.

*June 10*—A second, and this time successful, attempt was made by Belfast MIA to hold a barbecue and everything went according to plan, even the weather.

*June 12*—The first Aaronic Priesthood Quorum Control meeting ever to be held in Ireland was a wonderfully spritual occasion. Priesthood leaders gave excellent advice which has united the brethren in love, goals and fellowship.



June 12—West Hartlepool must harbour a useful variety of rummage, because the Branch raised £ 8.6 for the building fund from this source.

June 13—A grand MIA dance was held at Wythenshawe. As this was a welcome home party for Brother Ron Mason who has been overseas for two years, the theme was "Far East," so that he would be reminded of the warmer climate he had just left. The beautiful decorations which carried out the theme were done by the MIA under the direction of Sister Weston.

June 15—A familiar sight in Northampton on Sundays is Brother Rowlands bringing a dozen or more children on the bus to Sunday School. This New Era Pied Piper gathers up the children from his home district and brings them to Church then sees them safely home after the meeting.

June 15—The good cooks of Liverpool did themselves proud in the tasty meal served at the Liverpool Relief Society Closing Social.

June 16—It was a farewell party on a grand scale at the West London Branch

for twenty-two of the members were leaving the Branch. These were the families of American servicemen who were returning home. Brother and Sister Baker prepared a barbecue in their garden, fortunately, the weather was kind enough to allow the party to be held entirely in the open air. All these fine brethren and sisters will be greatly missed, but the branch is proud that they were able to associate with them during their stay in England.

June 20—Once each month at Belfast, a senior priesthood holder will give a talk to the Junior Aaronic Priesthood on his particular trade. It is hoped that the boys' imaginations will be captured and they will gain the desire to be good craftsmen as well as worthy holders of the Melchizedek Priesthood.

June 20—Earlham Park, Norwich, was the locale chosen for the Lowestoft Sunday School outing. Everything was at its best, the park, the picnic, the weather, and even the children.

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## MARRIAGE

Gilbert-Hoyle: On June 6, in the Rochdale Chapel, the marriage of Mr. and Mrs. Frankland Gilbert at their wedding



Brother Frankland Gilbert to Sister Phyllis J. Hoyle was solemnized by District Missionary President Sylvester H. Dale. The bride wore a white nylon dress and was attended by a matron of honour, Joan W. Kendall, and four bridesmaids, Audrey and Jacqueline Wood and Vivienne and Leslie Grummett who wore dresses of yellow nylon. The groomsmen were Herbert Woodhead and James Wood and the Ushers were Angus McCuaig and Herbert Kendall. A reception for seventy guests was held in the Chapel. The three-tier wedding cake was baked by Brother Henry Withington who also did the catering.

## ENGAGEMENT

**Green-Quinn:** The engagement of James Green and Isobel Quinn of Airdrie Branch was announced on April 25.

## DEATHS

**Barker:** The death of Sister Alice Barker, the much-loved "Gran" of Scarborough Branch, occurred on April 13. Her surviving children greatly appreciated the beautiful memorial service held in the Chapel.

**Cooke:** Sister Julia Annie Cooke of Stroud died on May 5 aged ninety-one years. Sister Cooke had been a widow for almost fifty years and brought up one son and six daughters who cared for her devotedly during the eight years of her illness. Stroud

Branch meetings were held in her home for thirty years from 1917 to 1947. The memorial service and burial were held at Rodborough Church of England by kind permission of the Reverend Rogers and were conducted by President F. E. Halliday. Talks were given by President E. Morgan, Brother Fetcher and the Reverend Rogers, the grave was dedicated by President V. M. Young.

**Barnes:** A very dear old member of Radcliffe Branch, Brother Ernest Barnes died in the Fairfield Hospital, Bury on May 21. Brother Barnes was 82 years old and had been a member of the Church for a great many years.

**Nottridge:** Sister Alice K. Nottridge, of the South London District, passed away this June. She was 97 years old.

## British Mission Statistics

### SHEFFIELD DISTRICT MISSIONARIES

June 7, 1959

Terence L. Hope — District Mission President

Cecily Murray Wright  
James Bacon Addis  
Leslie Alcock  
Rennie Graham Bell  
Lewis Arthur Brownlow  
Ethel Cassidy  
Margaret Anne Cassidy  
Stanley Cassidy  
Owen Cottage  
Annie Fagan  
William Harley Fagan  
Rita Frances Hardy  
John Henry Laurie

Margaret Phillipson  
Sidney Phillipson  
Sheila Swift  
Ann Waldron  
Alice Agnes Wildgoose  
Maureen Wood  
Albert W. G. Parsons  
Edith E. H. Parsons  
Thomas William Elliott  
Frances Elliott  
Alice Margaret Parsons  
Jocelyn Wright  
Carol Bickerstaffe

Carol Elizabeth Bishop  
Cyril John Bishop  
Edna Bishop  
John Keith Bishop  
Sandra Margaret Bishop  
John Desmond Broome  
Samuel Leslie Fletcher  
Hannah Leadenham  
Harry Leadenham  
Florence Ada Perks  
Basil Leslie Reeve  
Marion Reeve

## BIRTHS AND BLESSINGS

**Tolmie:** To Alexander and Margaret Tolmie of Darlington, a daughter, Margaret Ellen, born November 28, 1958; blessed May 17, 1959, by Maxwell Milligan.

**Hill:** To Thomas and Rene Elaine Hill of St. Albans, a daughter, Yvonne Christina, born December 26, 1958; blessed March 15, 1959, by Allen D. LeBaron.

**Twist:** To Harry and Marguerita Twist of Southport, a son, Antony Mathew, born January 9, 1959; blessed April 5, 1959, by Gordon W. Beharrell.

**Bull:** To Peter Louis and Jean Pamela Bull of Peterborough, a daughter, Joanne Elizabeth,

born November 10, 1958; blessed May 3, 1959, by George T. Quesne.

**Rusher:** To Derek Charles and Kathreen Eunice Rusher of Ipswich, a son, Graham William, born January 18, 1959; blessed May 31, 1959; by Jack Jacobs.

**Dixon:** To Derek and Brenda Dixon of Birmingham, twin daughters, Susan Jean and Sally Ann, born April 22, 1959; blessed May 10, 1959, by Derek Dixon.

**Green:** To Phillip Charles and Margaret Elizabeth Green of Birmingham, a son, Colin James, born April 22, 1959; blessed May 3, 1959, by Phillip Charles Green.

**Pilkington:** To Edward and Florence Mary Pilkington of Wythenshawe, a son, Brian, born January 15, 1959; blessed June 7, 1959, by William W. Weston.

- Jones:** To Ronald George and Joyce Beryl Jones of Wolverhampton, a son, Adrian Robert, born March 7, 1957; blessed November 15, 1958, by Jack Lander.
- Lawther:** To William and Esther Lawther of Crawley, a son, William Blackwood, born August 1, 1956; blessed May 3, 1959, by Dale Godfrey.
- Lawther:** To William Blackwood and Esther Lawther of Crawley, a daughter, Agnes Francy, born March 1, 1954; blessed May 3, 1959, by Ralph Sheffield.
- Evenden:** To Norman and Barbara Evenden of Crawley, a daughter, Gloria, born November 19, 1955; blessed May 3, 1959, by Dale Godfrey.
- Blything:** To Leonard Kenneth and Doreen Violet Blything of Crawley, a son, Gary Stephen, born November 27, 1956; blessed May 3, 1959, by Dale Godfrey.
- Blything:** To Leonard Kenneth and Doreen Violet Blything of Crawley, a son, Leon Robert, born June 30, 1958; blessed March 22, 1959, by Paul Thompson.
- Pearce:** To John Clifford and Beryl Joyce Pearce of Crawley, a son, Anthony John, born December 9, 1950; blessed May 3, 1959, by Ralph Sheffield.
- Pearce:** To John Clifford and Beryl Joyce Pearce of Crawley, a daughter, Penelope Ann, born October 4, 1953; blessed May 3, 1959, by Paul F. Day.
- Harrison:** To Edwin Thomas and Diane Harrison of Crawley, a daughter, Nicola Jane, born August 12, 1956; blessed March 8, 1959, by Dale Godfrey.
- Harrison:** To Edwin Thomas and Diane Harrison of Crawley, a daughter, Sarah Elizabeth, born 17, 1958; blessed March 8, 1959, by Paul Thompson.
- Burt:** To Norman Leonard and Rosie Florie Burt of Crawley, a daughter, Janice Rose, born February 22, 1953; blessed May 3, 1959, by Ralph Sheffield.
- Doubell:** To Raymond Sydney and Patricia Doubell of Crawley, a son, Paul Martin, born October 22, 1956; blessed May 3, 1959, by Ralph Sheffield.
- Burt:** To Norman Leonard and Rosie Florie Burt of Crawley, a daughter, Teresa, born January 23, 1955; blessed May 3, 1959, by Dale Godfrey.
- Harrison:** To Stennard and Pamela Harrison of Worcester, a daughter, Paula, born October 23, 1957; blessed July 6, 1958, by Harry W. L. Jones.
- Byrne:** To Thomas William and Edna Byrne of Worcester, a son, Vaughn, born August 24, 1952; blessed June 7, 1959, by Paul Franklin Howard.
- Simmonds:** To David Elston and Eileen Robina Simmonds of Luton, a son, Steve Elston, born April 30, 1959; blessed June 7, 1959, by David E. Simmonds.
- Williams:** To John Percy and Agnes Margaret Williams of Newport, a daughter, Janice, born July 7, 1958; blessed June 7, 1959, by William Moulton Earl.
- Anstice:** To Herbert Roy and Glenis Mary Anstice of Newport, a daughter, Heather Beatrice Elizabeth, born October 2, 1957; blessed June 14, 1959, by Dale M. Holmes.
- Palmer:** To Arthur Bryan and Margaret Joyce Palmer of Leicester, a son, Jonathan William Thomas, born May 23, 1959; blessed June 7, 1959, by Arthur Bryan Palmer.
- Weir:** To Brian and Rosilane Ada Weir of Huddersfield, a son, Phillip David, born November 8, 1958; blessed June 7, 1959, by Neil McEwen.
- Weir:** To Brian and Rosaline Ada Weir of Huddersfield, a son, Paul Graham, born January 17, 1959; blessed June 7, 1959, by John Leonard.
- Gordon:** To George and Maureen Daphne Gordon of Aberdeen, a daughter, Brenda Dorothy, born July 20, 1956; blessed June 7, 1959, by Daryl Frame.
- Gordon:** To eGeorge and Maureen Daphne Gordon of Aberdeen, a son, Raymond Henry, born March 19, 1955; blessed June 7, 1959, by Don L. Harding.
- Thain:** To George Basil and Marion Thain of Aberdeen, a daughter, Jacqueline Ann, born April 28, 1959; blessed June 7, 1959, by Don L. Harding.
- Thain:** To George Basil and Marion Thain of Aberdeen, a daughter, Lesley Marion, born June 3, 1955; blessed June 7, 1959, by William Simpson Forrest.
- Thain:** To George Basil and Marion Thain of Aberdeen, a son, Phillip Thomas, born December 5, 1951; blessed June 7, 1959, by William Selbie Black.
- Thain:** To George Basil and Marion Thain of Aberdeen, a daughter, Frances Susan, born July 30, 1953; blessed June 7, 1959, by Archibald Strath Maxwell.
- Rudd:** To William and Jean Rudd of Paisley, a son, William Bruce, born February 16, 1943; blessed June 7, 1959, by Alfred Heede.
- Gray:** To Ralph and Hazel Gray of Peterborough, a son, Bruce Ralph, born January 23, 1955; blessed June 7, 1959, by Reginald A. Savelle.
- Gray:** To Ralph and Hazel Gray of Peterborough, a son, Steve Henry, born September 3, 1956; blessed June 7, 1959, by Ralph Thomas Minson.
- Williams:** To Dotts and Dorothy Louise Williams of West London, a daughter, Rebecca Sue, born January 16, 1954; blessed May 10, 1959, by Wesley Stewart Schow.
- Willcocks:** To George and Audrey Willcocks of Newton Abbot, a son, John Preston, born March 12, 1956; blessed June 7, 1959, by Douglas R. Lawson.
- Essler:** To Edward Joseph and Harriett Essler of Stroud, a daughter, Frances June, born March 23, 1959; blessed June 14, 1959, by Francis E. Halliday.
- Kewley:** To George Henry and Helen Kewley of Newchapel, a son, David John, born May 11, 1959; blessed May 31, 1959, by George Henry Kewley.
- Hardy:** To Herbert and Hilda May Hardy of Loughborough, a daughter, Judith, born March 19, 1959; blessed May 3, 1959, by Larry T. Adams.
- Burns:** To David Gordon and Elizabeth Burns of Edinburgh, a daughter, Sheila Margaret, born September 23, 1954; blessed June 7, 1959, by George E. Jefferson.
- Burns:** To David Gordon and Elizabeth Burns of Edinburgh, a son, Steven James, born April 28, 1958; blessed June 7, 1959, by Alexander M. Clark.
- Burns:** To David Gordon and Elizabeth Burns of Edinburgh, a son, David Alexander, born March 4, 1959; blessed June 7, 1959, by Robert L. Irving.
- Burns:** To David Gordon and Elizabeth Burns of Edinburgh, a daughter, Lynda Elizabeth, born August 24, 1953; blessed June 7, 1959, by Robert E. Spikin.
- Smith:** To Kenneth and Barbara Smith of Chelmsford, a daughter, Gillian Barbara, born March 10, 1955; blessed June 7, 1959, by Harold W. Hunt.



Smith: To Kenneth and Barbara Smith of Chelmsford, a son, David Richard, born March 28, 1952; blessed June 7, 1959, by Harold W. Hunt.

## ORDINATIONS

### Birmingham

Thomas William Byrne of Worcester to Deacon  
Robert Sherratt of Wolverhampton to Elder

### Bristol

John Henry Tuttiett of Bristol to Teacher  
Fred Witter of Cheltenham to Deacon  
Jean Joseph Dabaye of Stroud to Deacon

### Hull

George Ballantyne of Hull to Deacon

### Leeds

Jerzy Bardsley of Halifax to Deacon

### Liverpool

David Herbert Kershaw of Burnley to Teacher  
James Robinson of Liverpool to Deacon  
James Stuart Bourne of Liverpool to Deacon  
Paul Evans of Liverpool to Deacon  
Joseph William Stainton of Liverpool to Priest  
William George Timon of Liverpool to Teacher  
Zigmund James Lewicki of Liverpool to Teacher

### Manchester

Ernest Preston of Ashton to Teacher  
David Caffrey of Rochdale to Deacon  
William James Thompson of Rochdale to Teacher  
Frankland Gilbert of Rochdale to Teacher  
Jack Turner of Oldham to Teacher  
Kenneth Palmer of Oldham to Teacher  
Sidney Smith of Oldham to Deacon

### Newcastle

Joseph Edward Holmes of Middlesbrough to Teacher

Robert Henry Kerr of Newcastle to Deacon  
Robert Soulsby of West Hartlepool to Deacon  
Malcolm Christopher Peacock of Middlesbrough to Teacher  
Arthur Felix Conlin of Middlesbrough to Teacher

### North London

Ralph Bowan Carrington Waghorn of Southend to Priest  
Frank Ignatious Burr of St. Albans to Teacher  
Thomas Hill of St. Albans to Priest

### Norwich

Earl Edward Smith Jr., of Ipswich to Deacon

### Nottingham

James Hugh Martin of Eastwood to Deacon  
Eric William Mellors of Eastwood to Deacon  
Stephen Wesley Davenport of Mansfield to Deacon

Michael Sipson of Mansfield to Priest

Michael John Charles Simpson of Loughborough to Deacon

Thomas Isaac Bull of Loughborough to Deacon

### Scotland

George Allan of Airdrie to Elder  
Henry Charles Winter McGibbon of Airdrie to Elder

Robert Crozier of Edinburgh to Elder

William Nicholls Rudd of Paisley to Priest

Henry Wilson of Paisley to Teacher

Andrew McNeil Lauchlan of Glasgow to Elder

Daniel Fernie Clark of Glasgow to Elder

Alexander Cumming of Glasgow to Elder  
David Stobo McIntosh Wilde of Glasgow to Elder

George Basil Lawson Thain of Aberdeen to Deacon

William Forrest of Aberdeen to Elder

### Sheffield

Rennie Graham Bell of Sheffield to Teacher

Paul Kenneth Bailey of Sheffield to Teacher

Stephen Gasgoyne of Sheffield to Teacher

Donald Arthur Clover of Sheffield to Deacon  
South London

Anthony John Michael Blake of South London to Elder

William Blackwood Lawther of Crawley to Deacon

Frederick James Harris of Crawley to Deacon  
Leonard Kenneth Blything of Crawley to Deacon

Arthur Bellchambers of Crawley to Deacon

Victor Cecil Cole of Crawley to Deacon

Norman Leonard Victor Burt of Crawley to Deacon

Derek John Harris of Crawley to Deacon

Edwin Thomas Harrison of Crawley to Deacon

Edward McCoy of Crawley to Deacon

### Wales

David Gordon Davies of Newport to Priest

Ralph Pulman of Merthyr Tydfil to Priest

John Campbell Hazard of Pontypool to Deacon

Austyn John Percy Williams of Newport to Deacon

Wesley Hall of Newport to Priest

Ronald George Butler of Cardiff to Deacon

Arthur William Rowles of Cardiff to Teacher

Gordon Livermore of Cardiff to Teacher

Claud Alan Pettitt of Cardiff to Deacon

## BAPTISMS

### Birmingham

Albert Wilde of Birmingham

Marjorie Wilde of Birmingham

Martin Alan Wilde of Birmingham

Kathleen June Joseph of Birmingham

Victor Frederick Smart of Worcester

### Bristol

Susan Faith Reed of Stroud

Heather Mary Apperley of Stroud

### Hull

Violet Hollingsworth of Scunthorpe

### Ireland

Marlene Patricia Kelly of Belfast

### Leeds

Paul Bardsley of Halifax

Jerzy Bardsley of Halifax

Irene Bardsley of Halifax

Marlene Buffett of Halifax

Eva Woodhead of Huddersfield

Frederick Duncan Woodhead of Huddersfield

### Liverpool

George Evans of Liverpool

James Stuart Bourne of Liverpool

Jean Heather Bourne of Liverpool

Patricia Veronica Monk of Liverpool

Alan Monk of Liverpool

### Manchester

Ada Evelyn Massey Thatcher of Wythenshawe

Valerie Ann Aston of Wythenshawe

Sheila Mavis Ingleby of Wythenshawe

William Thomas Standing of Ashton

Carol Standing of Ashton

Sidney Smith of Oldham

Lilian Smith of Oldham

Jacqueline Brierley of Oldham

Clarence Corbishley of Wythenshawe

Edward Pilkington of Wythenshawe

Florence Mary Pilkington of Wythenshawe

Christopher Lawrence of Wythenshawe

Kenneth Walter Pilkington of Wythenshawe

Edward John Kenneth Pilkington of Wythenshawe

May Haigh of Oldham

Doreen Smith of Oldham

Brian Smith of Oldham

### Newcastle

Margaret Tolmie of Darlington

Marjorie Jennings of South Shields

Stuart Jennings of South Shields

Valerie Jennings of South Shields



Heather Jennings of South Shields  
 Robert Henry Kerr of Newcastle  
 Margaret May Phillips of Newcastle  
 Lorna Joan Kerr of Newcastle  
 Evelyn Frances Fay Rayment of West Hartle-  
 pool  
**North London**  
 Jennifer Jean Peacock of Reading  
 David John Peacock of Reading  
 Millicent Isabel Evans of Southend  
 Dotts McCoy Williams of West London  
**Norwich**  
 Rita Rosemary T. Alexander-Vessey of Nor-  
 wich  
 Hettie Hatch Bowen of Norwich  
 Betty Eileen Bracey Staff of Gorleston  
 Margaret Lewis of Gorleston  
 Earl Edward Smith, Jr. of Ipswich  
 DeFrein George Courtney of Norwich  
**Nottingham**  
 Ellen Coleman of Eastwood  
 Carol Astill of Hucknall  
 Susan Margaret Astill of Hucknall  
 Colin Nigel Morley of Loughborough  
 Vivien Ann Simpson of Loughborough  
 Michael John Charles Simpson of Lough-  
 borough  
 Darryl Fraser Milne Simpson of Loughborough  
 Jennifer Mary Simpson of Loughborough  
 Marjorie Simpson of Loughborough  
 Doreen Lesley Mee of Loughborough  
 Susan Jane Hardy of Loughborough  
 Joan Ivy Davies of Loughborough  
 Margaret Bull of Loughborough  
 Thomas Isaae Bull of Loughborough  
 Gladys Mae Bilby of Loughborough  
**Scotland**  
 Ishbell McKay Forbes Dyer of Glasgow  
 Charles Joseph Dyer of Glasgow  
 Mary Somerville of Dundee  
 George Basil Lawson Thain of Aberdeen  
 Marion Thain of Aberdeen  
 George Reid Gordon of Aberdeen  
 John Harper of Glasgow  
 Dorothy Rose Harper of Glasgow  
**Sheffield**  
 Vera Margaret Gough Partlett of Sheffield  
 Margaret Ann Patricia Partlett of Sheffield  
**South London**  
 Edward McCoy of Crawley  
 Catherine Moreen Morrison McCoy of Crawley  
 Edwin Thomas Harrison of Crawley  
 Diane Harrison of Crawley  
 Esther Melsaae Lawther of Crawley  
 Esther McIntyre Lawther of Crawley  
 William Blackwood Lawther of Crawley  
 Raymond Sidney Doubell of Crawley  
 Lesley Elizabeth Calthorpe of South London  
 Frances Sophia Brown of South London  
 Peter Rheinhold Calthorpe of South London  
**Wales**  
 Albert Sellars of Newport

## *Missionary Activities*

### ARRIVALS:

June 16, 1959

John Richard Connelly  
 Lillias Dalton Gillespie  
 Lynn D. Thorne  
 Stanley Paul Tucker  
 Ronald George Watt  
 Myrtle Dean Wentworth

From:

Tooele, Utah  
 Boise, Idaho  
 Kaysville, Utah  
 Bountiful, Utah  
 Price, Utah  
 Salt Lake City, Utah

To:

Norwich  
 North London  
 South London  
 Newcastle  
 Wales  
 North London

### TRANSFERS:

June 8, 1959

Elbert Eastmond  
 Larry D. Gerratt

Birmingham  
 Hull

Hull  
 Birmingham

June 17, 1959

Ben N. Bryce

Wales

Newcastle

June 18, 1959

John T. Evans  
 A. Dale Godfrey

Norwich  
 South London

Mission Office  
 Mission Office

June 21, 1959

Steve B. Coltrin  
 Roger B. McFarland  
 Jerry G. Richins  
 Robert C. Sharp

Nottingham  
 Ireland  
 Nottingham  
 Mission Office

Ireland  
 Nottingham  
 Scotland  
 Nottingham

June 22, 1959

LeGrande N. Lamb

Scotland

Mission Office

June 25, 1959

Dennis P. Blackhurst  
 Joyce E. Simpson  
 E. Gary Smith  
 Arlene Toland

Mission Office  
 North London  
 Mission Office  
 North London

Leeds  
 Scotland  
 Manchester  
 Scotland

June 30, 1959

Betty G. Duren  
 Devon K. Hirschi

Nottingham  
 Liverpool

Mission Office  
 Mission Office

July 1, 1959

J. Chad Hamilton

North London

Mission Office

July 4, 1959		
<b>Teddy A. McKay</b>	South London	Mission Office
<b>Larry T. Adams</b>	Nottingham	Mission Office
<b>LeGrande N. Lamb</b>	Mission Office	Norwich
July 6, 1959		
<b>Richard F. Duce</b>	Mission Office	Liverpool
July 9, 1959		
<b>James R. Brown</b>	Mission Office	Nottingham
July 24, 1959		
<b>Harold C. Anderson</b>	Newcastle	Mission Office

#### APPOINTMENTS:

**John T. Evans**, Assistant to Mission President and Travelling Elder, June 18, 1959  
**Dale Godfrey**, Assistant to Mission President and Travelling Elder, June 18, 1959  
**LeGrande N. Lamb**, Assistant to Mission President and Travelling Elder, June 12, 1959  
**Dennis P. Blackhurst**, Supervising Elder of Leeds District, June 25, 1959  
**Chad Hamilton**, Assistant to Mission President and Travelling Elder, July 1, 1959  
**Larry T. Adams**, Assistant to Mission President and Travelling Elder, July 4, 1959  
**LeGrande N. Lamb**, Supervising Elder of Norwich District, July 4, 1959  
**Teddy A. McKay**, Assistant to Mission President and Travelling Elder, July 4, 1959  
**Richard F. Duce**, Supervising Elder of Liverpool District, July 6, 1959  
**James R. Brown**, Supervising Elder of Nottingham District, July 9, 1959  
**Harold C. Anderson**, Assistant to Mission President and Travelling Elder, July 24, 1959

#### RELEASES:

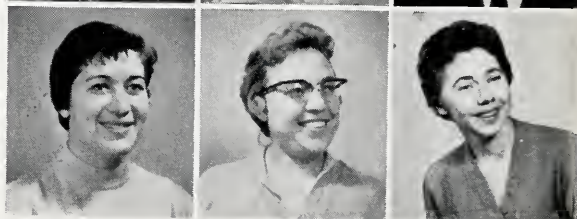
July 18, 1959		
<b>Max G. Kendell*</b>	Ogden, Utah	Hull, Birmingham Mission Office
<b>Vern M. Young*</b> (extended to August 16, 1959)	Springville, Utah	Birmingham, Bristol
July 24, 1959		
<b>Carol Brown†</b>	Coalville, Utah	Wales, Mission Office
<b>Janet Davis</b> (extended to January 18, 1960)	Spanish Fork, Utah	Scotland, Wales
<b>LaRue Woodall</b> (extended to January 18, 1960)	Salt Lake City, Utah	Leeds, Newcastle Ireland, Wales, Newcastle
<b>Helen M. Zakel</b>	Raymond, Washington	

\* Assistant to Mission President and Travelling Elder  
\* District President and Supervising Elder of Bristol District  
† Mission Recorder and Secretary to the Relief Society

Vern M. Young  
LaRue Woodall  
Max G. Kendell



Carol Brown  
Janet Davis  
Helen M. Zakel



**A**t the time of the dedication of the St. George Temple on April 6, 1877, President Brigham Young was suffering from rheumatism, and he asked not to speak. However, as the dedicatory service progressed, he was touched by the spirit which was present, and shortly he asked to be helped to the stand. There he stood, leaning on his knotted hickory cane, and spoke.

*"Those who can see the spiritual atmosphere can see that many are still glued to the earth. They are lusting and longing for the things of their forefathers? If we were awake to this great truth, this after the temporal things, we should devote them all to the kingdom of God. Where are the hearts of this people; where are their forefathers? What are they doing for their own salvation and for that of their forefathers? If we were awake to this great truth, this house would be crowded from Monday morning until Saturday night.*

*"What do you suppose the fathers would say if they could speak from the dead? Would they not say: 'We have lain here thousands of years in this prison house, bound and fettered in the association of the filthy and corrupt.' If they had the power the very thunders of heaven would resound in our ears. All the angels in heaven are looking to this little handful of people. When I think upon this subject, I want the tongue of seven thunders to awake the people to action.*

With these closing remarks, President Young raised both hands in the air and brought his hickory cane—which he had firmly grasped in his right hand—down onto the stand with a resounding blow; and, even today the mark is still visible on the stand as a prophet's testimony of the importance of temple work.

GREECE: Cape Sunion –  
Temple of Poseidon

In the background the  
Isle of Patroklos.  
(Sunion is located on the  
southeast angle of Attika,  
on the end of the road  
which leads from Athens  
along the coast to the  
Saronian Bay.)



*History is a voice forever sounding across the centuries  
The laws of right and wrong.  
Opinions alter, manners change,  
Creeds rise and fall,  
But the moral law is written  
On the tablets of eternity.*

*Levi Edgar Young*